

THE
Juvenile Instructor

1866

VOL. LI

OCTOBER 1916

No. 10

1916



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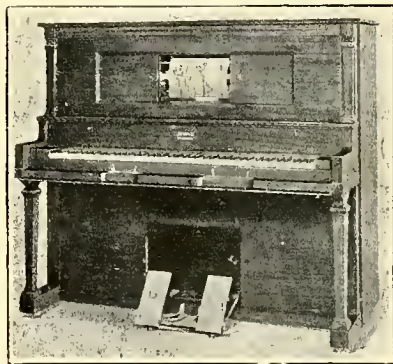
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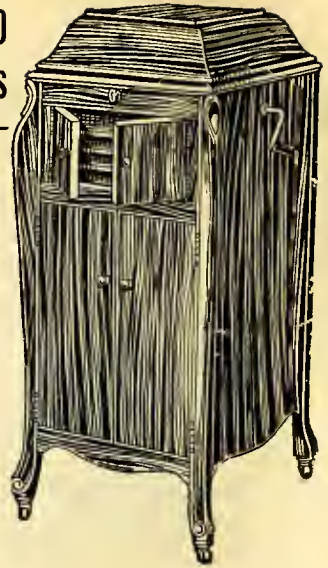
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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

To Professor Evan Stephens

(From one of the Friends)

By L. Lula Greene Richards

Our Father approves of the step you now take,
To withdraw from the tedious grind
So long and so faithfully borne for His sake,
And the uplift of all human kind.
It is well ere the life thread is snapped to retire
From your public career, out of sight,
Where "The Spirit of God" may still burn "like a fire,"
And scintillate pure, living light.

Your works form a monument noble and grand,
Self erected while yet you were young;
Your music and words found in every land
Are eagerly caught, played and sung.
Though that pillar of light will not fall or be paled,
Yet higher its beacon you'll raise;
Though your rich, mellow voice for a time may have failed,
Still your brain and your heart are ablaze.

But let not their fire burn too rapidly now,
Let them smolder a time and take rest,
That Father your soul may more richly endow,
And give you, in season, new zest.
The sons and the daughters of Zion so long
You have sung for and tutored so well,
Her old and her young in the spirit of song,
Are known far and wide to excel.

Your "Utah, we love thee!" the brave "Mormon Boy,"
Your "True to the Faith," and all those,
"The mountains and valleys shout, ringing with joy,"
While the heart with thanksgiving o'erflows.
Should your singers stop singing, your friends cease to smile
Because you so weary have grown
That of need, not from choice, you must rest for awhile?
No! Our smiles and our love are your own.

Let them soothingly nourish the seed which shall spring
Into life from your soul full and free;
And, as our children's children to prophets shall sing,
So "We ever pray for thee."
We shall miss you at "Conference," so long you have led
Those heart songs in which we all join;
But though younger singers shall lead us instead,
Yet none would your laurels purloin.

Dear brother and leader, companion and friend,
To your message our hearts all respond;
Yes, our songs and our love shall more perfectly blend,
Both here and in life yet beyond.
This crude, small bouquet which I throw as I pass,
Speaks for thousands and thousands the same;
Congregations of Israel assembled enmass
Would each answer, "Please add my name."



A BEAUTY SPOT IN OGDEN CANYON, UTAH.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

VOL. LI.

OCTOBER, 1916

No. 10.

Beauty Spots of the Intermountain West

By Claude T. Barnes, Co-author "*Forest Groves and Canyon Streams*,"
"*Western Natural Resources*," etc.

II.

OGDEN CANYON

About the city's upper slopes Carolina poplars stood like obelisks of gold, the early rays of an autumnal sun slanting through them and scintillating on the thousands of yellow leaves that fluttered to the ground in a continuous shower. Everywhere appeared the browns, yellows and reds of October, as if the landscape were suddenly transformed into an artist's palette; but the lower hillsides showed for the most part the sombre light browns and cinnamon drabs of dried grasses.

In the clear opalescent air the mountains looked like colossal crocodiles each with its head hidden behind the next one's tail; and their backs rose to towering escarpments now capped with snow. Between two of them I beheld, for the first time, Ogden Canyon.

Its immediate approach was but a dash through the old Bonneville shore line, quite hidden from view until actually at its verge; but soon this broadened and then finally became the rocky gorge of the mountains themselves. A perfect, well kept roadway meandered in an easy ascent, and soon the distant roar of water presaged the

presence of a turbulent, crystal stream.

Almost at the first dizzy, rocky craig a stream was dashing down clear from the top in a charming, cooling spray; and it little disturbed my sense of the beautiful, that it was probably but an artificial overflow, for it reminded me at once of the delightful waterfall that now and again veiled the steep gorges of the Alps on the road from Milan to Lucerne.

Much of the charm of Ogden Canyon lies in the pellucid water of its stream which babbles and roars, twists and foams over huge round boulders forming every rod or so such clear pools as only the trout fisherman can fully appreciate. So clear is the water that from the roadway above may be seen not only the fish that dart beneath its bubbles but also the marble-like stones of the bottom.

Beauty in nature so far as civilized man is concerned is largely a matter of accessibility. Thus it matters little that in the wilds of Africa is a cascade even more stupendous than Niagara, nor that King's Peak, the highest point in Utah, is nearly two thousand feet higher than the famous Timpanogas. Is not a mere cliff in the East renowned as "The Great Stone Face?" Hence while a dozen

or more canyons of the West excel in sheer grandeur the rather modest attraction of Ogden Canyon, few offer such allurements to the inhabitants of a busy and necessarily smoky city. For this reason its shady retreats are beautified with pleasing summer homes and its hostelrys afford quietude and fresh air at the week-end.

'Tis worth the trouble and time to visit Ogden Canyon merely to sit by the fretful stream and observe that wonderful dipper, and most characteristic as well as most interesting bird of the Wasatch, the water ousel. Choosing usually an idyllic spot where the spray of a fall forms a miniature rainbow, this slate-colored little bird dips and teeters on a rock, and then suddenly dashes into the pool, clear to the bottom, where it swims about with its wings looking beside the stones and finally emerges with a grub or a worm. At the edge of the fall,

often within the radius of its breeze-drifted mist, is a neat little nest, arched over like an oven with moss. It is the home of the baby ousels who live from first to last within sound of the turbulent stream. Even in the dead of winter when ice and snow hide the water everywhere except at the fall, this phenomenal bird still dashes and dives for its food.

The flora and fauna of Ogden Canyon differ but little from those of other parts of the Wasatch. Ere it be too late it should be set aside as a bird sanctuary for not much longer will the yellow warbler flit about in its willows, and the dusky grouse drum in its upper copses or the golden eagle soar over its dizzy crags, without the kindly protection of that chief destroyer of nature, man.

Beautiful, diverting and accessible, Ogden Canyon merits continual attention to the preservation of its charm.

My Prayer

"Take not Thy Holy Spirit from me," Psalms 51:11.

By Addie Savage Pace.

"Take not Thy Holy Spirit from me,"

Oh, take it not away;
Let it be my guide and comfort,
Let it teach me, day by day,
How to value all Thou sendest
To Thy child, of joy or pain;
Teach me, Father, by Thy Spirit,
Out of loss to find some gain.

"Take not Thy Holy Spirit from me,"

Oh, take it not away;
Though denied my life's desire,
Grant me still the lustrous ray
That shall bid me live, and nobly,
Despite the fetters born of clay;
Assure me all is as Thou willed,
Combined to teach the perfect way.

The Barefoot Boy

By Nephi Anderson

"Blessings on thee, little man,
Barefoot boy, with cheek of tan!"

Charley, the nine-year-old son of Widow Jensen, had learned the whole poem for a Friday afternoon speaking. At the time, regardless of his mother's verbal annotations, he could see no sense in saying that a boy who had to go barefooted was in any way blessed; now, however, he would admit that he could be both barefooted and happy at the same time, for did he not have two dollars and twenty-five cents in his overalls pocket with which to buy shoes!

"With thy turned-up pantaloons
And thy merry whistled tunes."

The lines sang in his head as he stepped lightly down the road toward the corner store. Between lines he whistled and jingled the money in his pocket. He had earned every cent of it himself, picking strawberries; and that was back-breaking work. The first day or two, whenever he wanted to straighten his back, Charley would have to do it slowly to give his spine a chance to readjust itself. Yes, it was hard work, picking strawberries.

"With thy red lips, redder still,
Kissed by strawberries on the hill."

The strawberries he had picked were not on the hill, but down by Larsen's wheat field. And these cultivated strawberries were not the kind that reddens one's lips very much. Not far away, wild strawberries grew. It was no trick for a barefoot boy to wade the river, and he had done it many a time. Then the search for the strawberries! No seeker after gold or hunter after game finds more joy than does the boy when he discovers a patch of the berries. On all fours he crawls, parting the grass to find the small, red, sweet berries. How deli-

cious they were! It would take him half a day to fill a tin pail (not counting, of course, the time he spent in fishing, lying on the grass in the shade of the willows by the river bank). It was not uncommon for Charley to come trudging home with, not only strawberries, but with a small string of fish.

"With the sunshine on thy face,
Through thy torn brim's jaunty grace."

It was a fine Saturday afternoon when he went to buy shoes—a little late in the day, for he wished to prolong the joy of having so much money. Deep down in his mind he questioned whether the possession of money or of shoes was the most fun. At any rate, there was no need for hurry to get to the store.

Charley sat down on the ditch bank and stuck his toes into the cool mud. Now, if he had been wearing shoes, he could not have enjoyed this pleasure without a lot of trouble. Of course, he ought to wear shoes to Sunday School, and tomorrow was Sunday. He took out his money and held it fondly in his fat, brown palm—one big silver dollar, two halves, two dimes and a nickel. Never before had he had so much money for his very own, and now he was going to spend it, going all by himself to buy a pair of shoes. His mother had said that "a man" such as he, who could earn so much money, could also spend it. (The mother knew the kind of boy's shoes the store-keeper had.)

Charley went on down the road. He could have cut cross-lots to the store and saved time, but the salt grass in the pasture was not so easy to walk on as the soft dust in the road. Salt grass is full of pricklers and the sole must be pretty well calloused for one not to feel them. If now he could get

a pair of shoes for less than \$2.25, he was also to buy a pair of stockings; and then, if there were anything still remaining, he could get some candy. Mamie, his seven-year-old sister, had fondly hoped for that eventuality. As it was not her turn to get shoes, an "all day sucker" would go far as compensation. Yes, admitted Charley, in the liberal-minded way which some moneyed men have, he also hoped, solely for Mamie's sake, that there would be a little left. He liked gum drops best, but Mamie—

Just then he heard his sister's shout. Looking up toward the house, he saw that the cow was out of the pasture and running toward the wheat field, and Mamie was in pursuit. Charley stopped. Should he help get the cow back? Chasing this cow was an everyday occurrence, for the fences were not in the best condition. Charley was a little annoyed that the very important business he was on should be thus interrupted. The cow stopped running and began eating leisurely. She seemed to be turning back. Charley sat down on the ditch bank to watch. Mamie stood on the edge of the salt grass. Some of the prickles had already made themselves felt, and she was crying. She was such a little thing, anyway—and she had no shoes.

The little girl was not old enough to pick strawberries, therefore, she could not earn money, consequently, she could not buy shoes,—and it was out of the question for the mother to buy them, for she also had no money. Mamie's shoes had worn out about the time his had. Both of them had gone barefooted all summer. That was no great hardship—for a boy; but the little girl had cried at first when she had to go to Sunday School barefooted. Charley ran his foot back and forth in the water to wash off the cake of mud on his toes.

Just then the cow changed her good intentions and made straight for the field, so that the boy had to postpone his shoe-buying in order to help to

drive the cow into the proper inclosure. When that was done, Mamie went with him back to the ditch bank.

Charley could not keep his eyes off his sister's bare feet. They were very red, and in some places it seemed the cracks were ready to bleed.

"Now, you go back by the road," suggested he to the girl.

"Lem me go with you," she pleaded.

"What for?"

"Do you think you'll have to spend all your money for shoes?"

"Well, I don't know. If I have any left for candy, I'll bring some home for you."

"Will ye?"

"Sure."

Mamie stepped into the dusty road which was soft and warm. The brother still looked at the bare feet and legs of the little girl. And then, strangely enough, for the first time, it occurred to him that it would hardly look right for him to come stalking into Sunday School tomorrow in a pair of brand new shoes and his sister in bare feet! Then something said to him: "Well, what of it? You earned the money, didn't you? It's yours." Yes, but then—perhaps he had money enough to buy two pairs of shoes, cheaper ones, of course. He might ask—he would. Mamie was not far away, as her going had been leisurely. He called to her to come back, which she readily did.

"How much does girls' shoes cost?" he asked.

"I don't know."

"Come with me to the store, and we'll find out. Maybe I can buy you a pair, too."

"Oh, goody!"

So they both went to the store. He would ask for girls' shoes first, which he did. The store keeper seated Mamie on a box and looked at her bare feet.

"She ought to have some stockings," he said.

"Yes—sure," agreed Charley.

The man brought a pair of soft,

black stockings which Mamie pulled on. Then he showed Charley two kinds of girls' shoes (all the variety he had) and the buyer picked the pair which looked the most for the money. They fitted just right, said Mamie.

"How much do they cost?" asked Charley.

"Two dollars."

"And the stockings?"

"Twenty-five cents."

Charley put his hand into his pocket and pulled out his money, slowly, very slowly at first, for it must be admitted that this sudden change in his long-cherished plan was not exactly to his liking. If it took all his money to buy Mamie's shoes, where were his coming from? And there wasn't enough left to buy even a stick of horehound candy? But what else could he do? Mamie already had the shoes on, and they fitted just right—and how happy the little girl looked! He couldn't break her heart by asking her to take them off and give them back to the storekeeper. Charley planked the money down on the counter.

"Will you wear them home?" asked the storekeeper.

Mamie looked at her shoes then at her brother. She hardly knew what to say or do. Something had come true which she had long dreamed. It dawned on her in a childish way that Charley could not now have any shoes, but that did not disturb her seriously. No; she would not wear them now; she wanted to have them brand new for Sunday.

The stockings and the shoes were made into a neat package and handed to Mamie who wanted to carry them. Then both went back home along the dusty highway. Charley did not say much on the way.

Mamie burst in ahead of her brother and showed what she had to her mother. By this time Charley's whistle had come back.

"What does this mean?" asked the mother.

"Well," he explained, "when I thought of me going to Sunday School in new shoes an' Mamie barefooted, somehow, I felt funny inside."

"And so you spent all your money on Mamie's shoes? Now, what will you do?"

"Huh, I'll earn some more!"

"But the strawberry season is about over."

"The raspberries are just coming."

The mother looked keenly at the face of her boy. He had not given up a cherished wish without a struggle. But what a man he was! She sat down in a chair and looked at Mamie, who merely for exhibition purposes, was putting on her new shoes. Then she took Charley by the hand, drew him to her, and kissed him on the cheek, saying softly:

"Blessings on thee, little man,
Barefoot boy, with cheeks of tan."

Charley could not quite understand why his mother should smile and cry at the same time. Neither could he understand how he could be so happy in giving up happiness; and yet there came singing into his mind two lines of Whittier's poem that he had not understood so well before:

"Outward sunshine, inward joy;
Blessings on thee, barefoot boy."

For that matter he did not understand them now, but somehow, there was a feeling about the whole thing which made him happy. For some time Mamie chattered. Then Charley thought it time for him to say something to his mother who seemed not able to talk much.

"You know, mother," he said, "it isn't so bad for boys to go barefooted—when they have to; but girls, well, they are different."

A Remarkable Instance of Healing

By Noah S. Pond

The following miraculous preservation of life and none the less remarkable, speedy and almost immediate recovery from all nervous and other after effects of a death-dealing experience in which a young man passed, is narrated to show the power of God to His children who ask in faith, by the father, who is a member of the Pocatello Stake Presidency and present manager of the Z. C. M. I. wholesale house, Pocatello, Idaho.

On the 17th of last June, at ten o'clock at night, while in the discharge of his duty delivering a message as a messenger employed by the Western Union Telegraph Company, in the presence of scores of spectators, at the intersection of the most heavily traversed avenues in the city, my fifteen year old son, Alfonzo, was knocked down and run over by a large seven passenger Hupmobile carrying five passengers, both front and rear wheels passing over his body from right shoulder to left hip, face downward, grinding his face on the cement, blinding his eyes with dirt and lacerating his chin terribly. His bicycle which he was riding was broken, twisted and mashed in a hundred pieces. He was carried in an unconscious condition into the Temple Pharmacy where, surrounded by surging crowds, his torn clothes were opened and his body examined by physicians as soon as they arrived on the scene to ascertain the extent of broken bones and internal injuries.

His mother and I, who had been accompanied to the Chautauqua by Sister Pond's brother, Mr. Gaylon Young, of Salt Lake City, were within a couple of blocks of our son at the time of the accident, were soon by the helpless form of our apparently dying boy. None who witnessed the accident believed for a moment that the boy would live long enough for us to

get him home. Excitement was intense, some calling for one doctor, others for another; some calling for automobile, others for the ambulance, others shouting to get him to the hospital at once. One of the doctors and Sister Pond both stated that they heard the death rattle in his throat as we both knelt by his mashed body with bleeding and dirty face, eyes as glassy and set as such a lifeless condition could make them. It was a heart-aching experience as his mother and I knelt over his body pleading that he might be able to recognize us. And as soon as he was able to do so there came a peaceful and quieting influence over the soul of his mother who testifies that she felt even though bones were broken and internal injuries were sustained that his life would be preserved.

Kind hands soon assisted and he was placed in the arms and lap of mother, father and uncle, and hurried in automobile for home, even against protests of friends that he should be rushed to the hospital. Speeding over the viaduct at twenty-five or thirty miles an hour, the roadway being lined with hundreds of people, while each little jolt sent piercing pains through his body, I asked him if he was conscious enough to know papa and mama and if he would like to be administered to, to which he replied affirmatively; and placing my hands upon his head I performed this ordinance in faith before we reached our home.

Immediately upon being carried into the house, his clothes were removed and body thoroughly examined to learn exact conditions. To our happy surprise we found no bones had been broken, his back and spine were intact, for he was able to move his legs and wiggle his toes. The doctors feared the effect of spinal injury would leave

legs, feet or lower parts of back paralyzed.

For hours his loved ones watched and prayed that fearful symptoms of serious internal ruptures of his organs should not be manifest. His pains were indescribable, but God had preserved his body internally as well as externally.

Subsequent administrations were equally beneficial and his speedy recovery was so remarkable as to non-plus the doctors, amaze scores of spectators and surprise the entire community.

A splendid testimony may here be given to the blessings of the observance of the Word of Wisdom and right living, for neither tobacco liquor, tea or coffee had ever been taken into the body or system of this young man in any form shape or quantity during his life. His blood was healthy, clean and pure, his vitality excellent and his recovery immediate.

His shoulder was as black and blue as if beaten and his hip was so badly bruised that it looked like it had been chewed by a dog; but within two or three days all discoloring, bruises and soreness had left him. In fact so rapidly had his wounds healed that the large scab on his chin, as he brushed his hand over it a couple of days later, to his surprise had disappeared, and in his astonishment he exclaimed to his mother "Why mama, the scab on my chin has gone!"

Many asserted that it would require months for his nervous system to become normal and this was now the most fearful feature as scores of times in his sleeping and working moments he would jerk with fright and exclaim that the automobile was again passing over him. But wounds had healed, pains ceased, his organs acted properly, fever left, nerves became strong, and one week from the night of the accident, the young man actually walked down town with his mother and grandmother, to the astonishment of all who beheld or knew the circumstances.

It had been arranged to have Alfonso accompany his parents and Uncle to hear the noted lecture of Beau Beauchamp on the evening of the accident, this splendid lecture being the concluding number of the Chautauqua series, but early in the evening our boy phoned home that he would have to work until twelve o'clock that night instead of quitting at 7:30, as usual. We had just returned from the enjoyment of this wonderful lecture of wit, humor, and serious philosophy when we found the street crowded with people who had witnessed or gathered after the accident, and our experiences were as narrated, above. God in his kindness and love had given another evidence of His power and willingness to preserve and bless His children who sought Him in prayer and faith.

The Second Mile

Stern Duty said: "Go walk a mile
And help thy brother bear his load."
I walked reluctant, but, meanwhile,
My heart grew soft with help bestowed.

Then Love said: "Go another mile."
I went, and Duty spake no more.
But Love arose, and, with a smile,
Took all the burden that I bore.

'Tis ever thus when Duty calls:
If we spring quickly to obey,
Love comes, and whatsoe'er befalls,
We're glad to help another day.

The second mile we walk with joy;
To help our brother bear life's load.
So let us all our powers employ
Heaven's peace goes with us on the road.
—Stephen Moore.

A 241 Percent Inspiration

By Hy. W. Valentine

In my varied association with the Sunday School work of the Church, I have never been entirely satisfied with the results which have attended our efforts to secure the "Nickel Fund" in the different localities in which I have labored. Within my soul I have frequently been engaged with this subject, for I do not like a "bore." I can truthfully testify that this has been a subject of concern with me, and where opportunity has presented itself I have made this a subject of conversation and discussion.

In May, 1915, as "Ella" and I and our little girl were making the journey to Bern to visit the Sunday School there, we busied ourselves with the "Juvenile Instructor" for a few minutes between times, as the little Juvenile Girl would permit, and among other things which we read was the little story in the April number entitled, "Little Nickels' First Journey," by Elsie C. Carroll. After meditating some little time over the contents of this story and its association, I said, "That is to be one of the features of our 'Nickel Sunday,'" and my whole soul glowed with the warmth of Inspiration. How often we are blessed with the Inspirations of Heaven and feel this warmth, this exquisite sensation which comes slowly, calmly, quietly stealing over us until we are enveloped in its atmosphere! For hours this joy continues, possibly for days, and then it is either "make or break;" doubts commence to arise as the difficulties are encountered, and the negative spirits as well as the individuals of the same class come in for consideration, and sorry to say many "Inspirations" are lost for want of Response, Reliance and Resolute Work.

But returning to my narrative: I soon yielded to the thought that there

were many days intervening between this beautiful morning and the "Nickel Sunday" which would possibly be designated as the last of October, and hence there was neither necessity nor occasion for immediate action. Soon other important affairs crowded themselves into our activities; the story was still impressive, but it was not available, for be it known it must be translated into a rather difficult language before it could be of service unto us or our "Nickel Sunday."

I cast about also for a special appropriate purpose for which we might apply the "Nickel Fund," since we are a mission and are permitted to retain the entire collection; and in my mental saunterings I was impressed that the purpose for which the Fund was collected was even more important than the day itself. To apply this Fund to the alleviation of the discomfort of our brethren, teachers and officers of the Sunday Schools, who had been ruthlessly seized, and enlisted from our midst, seemed a proper consideration. This thought harmonized so beautifully with the First Inspiration, the Feature of our Nickel Sunday, that it fanned the smoldering embers of the pleasant fire into new life and flame. The story was translated, the program was outlined, and the special purpose for which the Fund was to be collected was made known. The conflagration which ensued spread with such rapidity and to such an extent that on the designated day all of the schools, 41 in number, responded, some of them even getting ahead of the day.

"Die Reise eines Dienstgroschens," is the caption under which the story appeared in the "Stern" and in the same number, Sept. 15, Oct. 31 was designated as "Nickel Sonntag." We suggested that the special feature of

the day should be to emphasize this story in connection with the "Nickel Sonntag." To this end a program should close the day and the story retold in song, recitation, or drama could, with profit, be made the feature. During the day this program was "boosted" and permission was given to accept contributions to this worthy purpose at the close of the program.

The proceeds were turned over to a committee already appointed by the respective schools, who attended to the purchasing, packing, and mailing of the articles which were sent to the soldiers of the various schools. Each branch supervised its own program, collected its contributions, and appointed the committee that dis-

pensed the fund, and it went with a "rush."

The result was an excellent program in each branch, which was an impetus to our work, as well as a very interesting evening for both performers and auditors—closing in one day that which is too often a long-drawn-out, at last dismal "ding-dong," and netting the soldiers of the cross, who for the time being are also involuntary soldiers of war, of the Swiss-German mission with the unparalleled sum of 241 per cent of the "Nickel Fund." That, too, at the price of 5 cents per capita, which is very high for a foreign country. Computed with our nickel coin it would have exceeded 1000 per cent.

Don't Fly—Walk

By Edward T. Martin

Among the birdmen visiting California during the summer of 1915 was an Italian named Pattirosa, classed among the world's most daring avia-

tors and owner of an aeroplane which was claimed to be more powerful and capable of sustaining a longer flight than any ever before built. Be that as



PATTI ROSA AND AEROPLANE.

it may, the Italian was singularly unfortunate in his California flights. On one of his first attempts something broke and down he came like lead into the cold water of San Francisco Bay. His injuries necessitated a stay in the hospital for a considerable length of time. When the doctors pronounced him cured and his mechanic announced the flying machine to have been fully repaired, one calm afternoon it was advertised that the birdman would try another flight and by his deeds of daring endeavor to outshine all rivals.

Thousands gathered to see what new stunts the man would try. Up he went. The many hundreds of seabirds, whose place to rest and sun themselves was a nearby unused wharf, screamed and flew, beating the air in great circles and seemingly wondering if this was one of their own kind or an invention of those wingless, featherless, bipeds that thought they owned the world.

On the aviation grounds, standing near his hanger was the wife of the human flyer, watching with anxiety his every move. Suddenly weird cries went up from the birds, groans and screams from the onlooking crowd. Mrs. Pattirosa saw, fainted and would have fallen had she not been caught by an attendant. Something had again broken in the air machine. Her husband was falling, falling to almost certain death. While half a mile above the land just as he started to loop the loop the accident happened. The engine went dead and the aeroplane began to drop. Then the wonderful presence of mind of its occupant asserted itself. To the writer, who stood almost directly below, it looked as if the machine must fall like a stone, crushing the man into a shapeless mass and probably injuring many spectators. Looking through strong field glasses the flyer was seen to be

very busy. One set of air rudders was lowered, others raised. This done, the plane slowly righted and began to glide earthward like a hard hit bird, mortally wounded, yet with life enough remaining to set its wings and sail down instead of crumpling and falling in a heap. The aeronaut also changed his course so as to strike water instead of land, and not only to fall in the bay, but in one of its very shallow spots, close to shore, near Fort Mason. All done in less time than it has taken to write this.

The fast motor boat always kept in readiness when birdmen are aflight started at racing speed to save Pattirosa from Beechey's fate—death by drowning. A score of fisher launches manned by Italians, gathered to watch their countryman fly, also hurried to the rescue as did five thousand men and women who ran at top speed, some perhaps prompted by curiosity, more desirous of rendering all possible aid.

A fisher craft was first to reach the shallows. The top of the aeroplane was seen just out of water. The rest, submerged. And sitting on the top was the birdman. Wet, a little shaken of nerve but uninjured and ready to try it again. An ambulance hurried him to the emergency hospital where the only treatment found necessary was a rub-down and a dry suit of clothes. Not so his wife to whom the shock was so great that it was days before she fully recovered. All of which goes to convince the writer and with him many others, that the earth is good enough, and that travel by rail or boat is to be preferred to flying; at least until the science of aerial navigation is perfected and rendered comparatively safe, which no doubt will be done within another generation.

My first wish is—to see the whole world in peace and the inhabitants of it as one band of brothers, striving who should contribute most to the happiness of mankind.
—Washington.

Little Sir Galahad

By Phoebe Gray

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CHAPTER XXV

THE LIGHT OF DAWN

Doctor Billy sat with John Willett in the latter's library.

"One would say the events of this night could hardly have been crowded into a week," said Willett. He got up and went to the window. Dawn was breaking, hesitantly. The virgin air of the new day crept past him into the room, while, in the somnolent houses that lined the street, his neighbors slept. As Willett stood there, conscious of the grayness and stillness, sensitive to the almost palpitant mystery of that twilight, he became aware of a warm suffusion of color, pale and golden, turning the pallor of dawn into a soft and velvety haze, which passed swiftly and merged into the sharper gleams and shadows of the ruddy morning.

"It is always so," he said, coming back to his chair. "Critical events slip so rapidly into the past. Yesterday is already far behind."

"It must be so," rejoined Doctor Jackson, "in order that we may look more clearly to the future." He met his friend's eye with a cheery and beautiful smile. His face, lined with fatigue, was yet very gentle.

"You're a great comfort to me, Billy," said Willett. "Confidence and courage radiate from you like—the new morning outside. Aren't you tired out? Or sleepy? You ought to go to bed for a few hours."

"No, I'll have a cool bath and fresh linen. I'd better take that early train east; you know I meant to leave on the midnight. I'll be all right; doctors don't mind losing sleep."

"I'm not at all sleepy myself, said Willett. "I suppose the excitement—"

"That's it, and the ride home was mighty refreshing. What a night it has been! It was kind of you to bring me here. I could have come alone, and you needn't have left Mrs. Willett."

"I wanted to come. I wanted to get away for a little while, though I should have stayed if Anna had been willing to leave Francis. I'll go back after a time. Billy, I'm so thankful you were able to do what you did for poor Lem. At first I was bitter; I could have killed him. Do you know what I found out?"

"To change your feelings? No."

"Francis was responsible for what Lem did. He put liquor in Lem's drinking-water; he poisoned him. Do you understand?"

"You mean that Lem had been an alcoholic?"

"Yes, and he kept straight for over six years. Sam tells me there never was a more seemingly hopeless case. He took Lem and built him back to manhood. Voluntarily the poor fellow would never have tasted drink again. Realizing that he had unwittingly, and through no fault of his own, undone the work of those years, he became violently angry and threw the bucket at the man who, in wanton mischief, had betrayed him. When he had been away for three days, about his old haunts in Sheffield, he wandered back to Thomas's and went to sleep in the barn. Probably the fire was caused by a spark from his pipe. Can't you see, if Lem had not been saved, what a position it would have put my boy in? Even now are you sure—"

"Lem will recover, John, though he is a badly injured man. Nearly suffocated, burned, and hurt by a falling timber, with an ordinary physique it

would have been the end. But I'm quite sure he will pull through. And as he will be laid up a long time, I think his friends need not be uneasy about the recurrence of the liquor craving. So his injury is not an un-mixed blessing."

"Billy," said Willett, "do you know, I have lately been reminded of something a friend said to me many years ago? It was that the man who had felt the blight of intemperance personally made the real fighter against the liquor business. That remark has come back to me with the force of a blow."

Doctor Billy made no immediate reply, but sat staring thoughtfully before him. Then he took off his big, shell-rimmed spectacles and polished them with critical attention, as if the work were of the utmost importance.

"John," he said presently, "that's your answer."

"My answer?"

"Last night you kept asking, all the way out to the farm, 'Why, why?' Don't you remember?"

"Yes, I remember, But—"

"Do you think," asked Doctor Billy, "that I should be kind if I spoke very frankly to you at a time like this? Or do you think it would be hitting a man who is down?"

"Perhaps, my friend, it would be the kindest thing you could do. I am sure it would. Go on."

"Well, then, you will be surprised when I say that you are in a way personally responsible, more than even Francis or Lem, for the unhappy occurrences of the last few days."

"I—responsible?" How do you—"

"I remember that campaign here in Sheffield, six years ago. I remember you went to Europe, and I heard that a few people were bold enough to say that—well, if you had stayed at home the result would have been different. This may or may not be true; but so much is true: if you had been deeply concerned for the outcome, you never would have gone."

"But my opposition to license, my vote against it, has been no secret. I have always contributed liberally; in fact, that very year I doubled my usual contribution. How can you—"

Willett looked puzzled 'as a child. He was hurt, even a little offended, or as much so as one could well be with Billy Jackson.

"You are," said Jackson, "what might be called a bad, good man."

"A bad, good—"

"This splendid country of ours is teeming with men like you. You are the despair of the community. There seems to be no argument that can reach your hardness of heart until it is touched by some great personal grief."

John Willett, whose heart was so tender that it sometimes hurt him, said not a word. He stared straight before him at some quite impertinent object on the mantel, but he did not see it. What he did see was a bandaged head and a pale face on a pillow, with a mother bending over it in an agony of misery and hope. Did he do that? Had he struck that blow? He groaned with the pain of conviction that Doctor Billy was right.

Yes, Doctor Billy was perhaps more nearly right than he himself realized. A part of the profit on the very poison which had caused this thing might be his, since it had most likely been bought at the Waldemere.

"It is—like—striking a man when—he is—down," he said. "But—go on!"

"I hate to preach," said the physician; "but no one more than the doctor realizes the insidiousness of this evil. It not only destroys those who drink it, but demoralizes those who do not. It lowers the whole tone of the community. An intoxicated man is no curiosity. Even the children on the streets will not turn to look a second time at him. He's the regular thing in most cities."

"Your boy—not alone yours, but every boy in the community—grows up to see men like you, good men, hon-

ored men, men of prosperity and influence, wink at this thing. You salve your conscience by a single vote once a year and perhaps a check. You say to yourself that you have done your duty, that you have expressed your preference for the right thing, that you have set a good example.

"You don't drink; you don't want your boy to do so; but you, or most men like you, often say you 'have no objection to a man's drinking moderately, if he knows how to handle it.' Let me tell you something that I learned six years ago. The reason that beautiful child, Sam Thomas's boy, whom we call 'Little Sir Galahad,' was a cripple, and will remain partly so all his life, is that his father, a moderate drinker, dropped him and injured him while playing with him recklessly. Sam was only jovially stimulated, but made careless. He came home from town and began playing with his baby. His wife looked on with that little nervous fear which mothers always have when they see their children tossed in the air. Sam was simply bubbling over with high spirits, with enjoyment of the little fellow's excitement, when—well, years of agony resulted. For the child, paralysis through an obscure spinal pressure; for the father, unending, torturing remorse; for the mother, the constant struggle to live down her deadly condemnation of her husband, to go on and on and never let him know she blamed him.

"Then take the other extreme, where the effect of intoxication is brutal, dulling every finer sense, making a cowardly, cruel beast of a man. Doubtless your friend Lem was so affected."

"Yes, I have heard so," said Willett.

"It's all been gone over so many, many times," said Doctor Billy, sadly. "There is no new argument; the whole question has been threshed out and out and out. Yet whole communities go on poisoning themselves. The Chinese government, whose civilization we presume to scorn, has forbidden its people to drug themselves with

opium; the Mohammedans, whom we regard as heathen and barbarians, are forbidden by the law of their faith to use alcohol, and they are singularly free from the curse. But we, in civilized, Christian America, allow this daily temptation to surround our children; and it is the 'good' people of the community, the exemplary citizens, like you, John, who are, in their enlightenment, more guilty than the very makers and sellers of it, because you can stop it and won't.

"Forgive me, if I have hurt you so terribly, John. But I am a surgeon; it is my business to hurt people, I am sorry to say. Thank God it is often through that hurt that they are made whole."

Doctor Billy stopped, sank his face in his hands, and seemed to suffer from the pain he had inflicted. But John Willett stood quite erect, his gray, careworn face lighted up with a kindling and sublime hope. He advanced toward his old friend, his hand out-stretched; and as Doctor Billy looked up, the morning sun burst into the dim room, flooding it with the promise of a new day.

CHAPTER XXVI

THE MYSTERIOUS CARTOONIST

The spring campaign was on once more, and again Amos Stubbs sat in the saddle. For several years the cause of no-license had languished, but the Napoleonic Stubbs returned from the Elba of the slums, where he had gone to await the psychological moment and labor while he waited.

"You'll have to take your hat off to Stubbs," remarked a leader of the license forces. "I guess he's got us fellers beaten this trip. He's done what he couldn't do before—got John Willett into the fight personally. You know that means a whole lot of votes. Folks'll do anything they see John Willett do. He's actually workin'—usin' every ounce of influence he's got to beat us. I guess it'll cost him

money, for he's a big stockholder in the Waldemere, and it can't run at a profit unless it has a liquor license.

"But the thing that scares me worse'n anything is them cartoons in the *Even'in' View*. The other night they had my face on the front page. Now I'm a fair-dealin' man and good to my family, but I leave it to anybody if an impartial judge wouldn't send me to jail for life if he got a look at that picture. And the queer part of it is, every time I look at it, I have a sneakin' notion that if the inside of my soul was turned up to the sun, maybe that same drawin' wouldn't be so far wrong, at that. I wonder who's the mysterious cartoonist, anyhow."

Podney Jones had made good. At the opening of the campaign, the *View* reporter had stepped out of the elevator at the top floor of Minot House.

"Don't you remember me?" he asked, when he had found Charlie Thomas, who was busily delving into the utilities of a set of water-color paints.

"Why, yes; you're Mr. Jones, of the *View*."

Charlie held out his hand: then, in some embarrassment, he said:

"The reason I remember you is because I was—I was pretty mean to you the other time you came here. I've always been sorry for that silly picture. I guess I hurt your feelings pretty bad."

"Yes, that's right, you did," said Rodney Jones. "But you know a lot of people believe it's only the bad-tasting medicine that does any good. That portrait of me was a bitter pill, but I swallowed it and kept on trying to smile. I wonder how that little pencil of yours is working to-day. I want another picture of me, as I am, or hope I am."

Charlie picked up his charcoal holder and made some bold lines on a large piece of drawing paper.

"How is that?" he asked. Jones marveled at the ease with which the result was produced. Nowhere was

there a superfluous line, yet everything essential was in the picture. When he saw it, he grinned with delight. Then he pulled from his pocket the original likeness, made a year ago and compared the two.

"Maybe I haven't improved a little, though," he said. "Do you know, that's cost me some hard work. Now I've got the habit of trying, I'm going right on with the improvements as fast as I can; and each year I'm going to ask you to draw my picture, until finally that pencil of yours just naturally hitches on my wings and I fly away."

Then his face grew very earnest, and he began to talk to the young art student with a certain note of persuasion.

"Let's ask your friend McGregor," said Jones, after a few minutes of spirited argument.

"It's a splendid opportunity," said McGregor, heartily. "Mr. Jones, your paper is doing a great work. This year we'll surely put the liquor out of business. If Thomas does what you ask, it will be the finishing blow. I'm convinced of it. Young man, if you want to serve this city, to do a really big thing, you will make those pictures."

"All right," said Charlie; "but I hate to hurt so many people's feelings."

"But remember the feelings that are hurt when two or three hundred men go home every night in this town, after spending in the saloons the money that rightly belongs to their wives and children."

"That's certainly so," said Charlie, and his young jaw set firmly, while the light of righteous battle gleamed in his blue eyes.

The leader of the license forces was referring to Charlie Thomas's cartoons in the *View*, when he complained to his friend that the license cause was as bad as lost. On the day on which the first picture appeared, the entire city rocked with laughter. Then the city stopped laughing and grew serious. What kind of soul was it that looked

out from behind that ridiculous mask? Was it funny? Was it a joke to realize that Sheffield was governed by that type of man, whose sinister personality was now, in this simple picture, stripped naked for examination and analysis?

Another prominent citizen appeared the next day, and another, and another. The politicians who had so far escaped began to shiver whenever a new edition of the *View* appeared on the street. The question was always: "Who'll be next?" There always was a "next," and as soon as a man saw himself held up to the ridicule and contempt of his townspeople, he realized that his days of political power were numbered.

Charlie Thomas didn't have to see his subjects in person. He drew from photographs. He did not miss fire once; nor was it necessary for him to confine himself to portraiture. Now and again he made a picture of a home that drink had ruined, of pitiful children, of forlorn women. People studied these pictures and cried; then they went savagely to the polls and drove a nail into the coffin of the liquor business in Sheffield. After election the mound of votes on the grave of the enemy was so high; as the jubilant Jones announced in the *Evening View*, that it could be surmounted only by aid of a fireman's ladder.

"And there's only one more picture for you to draw, good old boy," said Jones, on the day after the obsequies. "You've been doing some great work; but it's been so uniformly negative, I'm thinking the public would be delighted with the portrait of a real good citizen—one whose soul will bear exposure to the light. Let's run John Willett's picture to-morrow. He's been staunch through it all, put his money, brains, and influence into the scales, and is the one man who deserves the thanks of this community. His personal interests have been sacrificed for he is thousands of dollars poorer to-day than he was yesterday. For in-

stance, his stock in the Waldemere is probably cut in half. But Willett's true blue; let's run his picture!"

Jones produced a photograph of John Willett, and Charlie set to work. Jones, standing at his elbow, frowned.

"Hold on, boy," he said, "you're getting all mixed up. This is John Willett you're drawing, not Simon Legree. Say, it'd never do to print that."

Charlie surveyed his handiwork with horror. His picture of John Willett equalled in the unpleasant quality of its revelation almost any that he had done during the campaign. Dominating the caricatured features was Selfishness, a refined, subtle, and indifferent Selfishness. It was not hoggish—no, it was nothing so frank as that. But the menace was there, unspeakably terrible. Charlie covered his face with his hands.

"Oh, Jonesy," he cried, "you couldn't use that; you couldn't use that. Why, Mr. Willett's one of my very best friends." He sat and pondered a long time.

"I will get you a picture of Mr. Willett," he said. "You wait here, Jonesy."

He hitched briskly away, although the defect in his gait was notably diminished. In ten minutes he was in John Willett's office.

A man sat at John Willett's desk, a man with gray at his temples and deep, haggard lines in his face. Gray streaks appeared, too, in his closely trimmed beard, but his eyes laughed when he greeted Charlie Thomas.

"Hello, Little Sir Galahad," he said. "How goes the Quest to-day?"

"I think we gained a few steps yesterday," said the boy.

"I should say we did," cried John Willett. "Say, young fellow, what are you doing?"

"Drawing your picture, for to-morrow's *View*."

"What's that? You young imp, are you going to— Look here, Charlie-boy. How many people know you are the mysterious cartoonist? There are

men in this town who would be delighted to skin you."

"Only three or four people know it, and they'll never tell. I'm afraid I've hurt a lot of feelings. It's dreadful to know that you have done that."

"I used to think so, too, Charlie; but this thing we have been fighting has hurt your feelings and mine, hasn't it? We don't regret the results, do we, boy?"

"Nope," said Charlie. "There, that's better."

He drew out the sketch he had made from the photograph of a John Willett six years younger; a jaunty, care-free, indulgent John Willett.

"Murder!" cried Willett. "You don't say I ever looked like that?"

"Your soul used to, I guess," said Charlie; "but it doesn't now. The pic-

ture in to-morrow's paper'll suit you better."

"I'll never get over this, Charlie," said Willett. "It isn't the sketch that hurts; it's knowing that I can't deny the truth of it. No man can look at one of your portraits of himself and say truly that it does not reveal his soul. So you are going to have my picture in to-morrow's paper? I hope there's a little improvement, anyhow. Suppose you let me see it."

But Charlie was gone; and the next day, when people got the *View*, they nodded sagely and commented:

"That's just like John. He *always* was a fine man; this proves it. He's aged lately, but he doesn't lose character. That certainly is our own John Willett, the one who's *always been* our most useful, public-spirited citizen."

(TO BE CONTINUED)

The Future Years

By Grace Zenor Pratt

Dear baby heart, I hold you close—

I tremble to think of the years—

The cycles of time that must teach to you,

Teach you the false, teach you the true,

Of the things you must know with tears.

Dear baby hands, so dimple and sweet,

Out of my clasp must go.

Oh may the angels of God hold thee

Sheltered and blessed in thy purity,

Dear hands, for I love you so.

Dear baby eyes, so trusting and pure,

Must you look on the ways of sin?

Is there no way for my child to go,

No way to pass by the great world's woe,

Except by the paths within?

Dear baby feet that falter still,

Alone must you learn to go.

And mother's hand cannot cling to thee,

Her voice is dumb in its sympathy,

For the baby who loves her so.

Dear baby head, rest here on my heart,

Outside the shadows fall;

But the light within, and the love we share,

Will lighten the griefs the years must bear,

And we trust in the Father of all.

The Power of Song

By *W. A. Morton*

"For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads" (Doc. & Cov. 25:12).

These are the words of the Lord Jesus Christ, spoken through His servant, the Prophet Joseph Smith. The revelation from which they are taken was given to the prophet in Harmony, Susquehanna county, Pennsylvania, July, 1830. In this revelation the Lord says that His soul delights in the song of the heart. How happy it should make us feel to know that the songs we sing in Sunday School and other Church organizations bring joy and delight to the soul of our Savior. It makes His heart glad when He hears children singing songs of praise and gratitude to Him for the many blessings He has so graciously given them.

In a certain ward, not far from Salt Lake City, there was an aged lady who had been confined to her bed for a long time through a very severe illness. She often felt discouraged and gave vent to her feelings in tears. One afternoon when the Religion classes of the ward were in session one of the teachers said: "Children, how would you like to go to the home of Sister Andersen this afternoon and cheer the heart of the dear old lady by singing to her?" The children were delighted. So, at the close of the class work the boys and girls formed in line and marched to the home of the sick woman.

On arriving there the teacher opened the front gate and the children tiptoed quietly to the rear of the house. Standing in front of Sister Andersen's bedroom window they began to sing, as sweetly as they could, the comfort-hymn,

"When upon life's billows you are tempest-tossed,

When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord has done."

Before the song was ended Sister Andersen was in tears. But they were not tears of pain; they were tears of joy. It seemed to her as if the Lord had sent a choir of angels to cheer her drooping spirits. What comfort the song brought to her! It reminded her that, notwithstanding the trials she had had, the sickness and pain she had endured, she had been greatly blessed by the Lord; indeed, her blessings had exceeded her trials a thousand fold. When the song was ended she offered up a prayer to God for His tender mercies to her. And as the members of the Religion class returned to their homes they, too, felt happy because of the good they had done that day; they felt the blessings of the Lord resting upon their heads.

As the reader will see by the extract from the revelation, the Lord has promised to bless the righteous who sing songs of praise to Him. It will be observed that it is the song of the righteous, not of the ungodly, that is a prayer unto the Lord, and that He has promised to answer with a blessing. And the reader will also observe that it is not the song of the lips in which the Lord said He found delight, but the song of the heart. Our songs, in order to be acceptable to God, and to bring to us His blessings, must be sung in all sincerity of heart. The Lord will not accept of an insincere song any more than He would accept of an insincere prayer. They that worship God "must worship Him in spirit and in truth." How thankful we should be that the Lord has so ordained that by singing sacred songs to

Him we can call down His blessings upon our heads!

Perhaps, young reader, one of the songs you are learning in Sunday School may be the means of saving souls. Many people have been attracted to open-air meetings by hearing missionaries sing songs of praise to God, and not a few of those who have been thus attracted have become members of the Church.

One evening two young men were on their way to a certain town to visit a family. As they were passing a little village the Spirit of the Lord told one of them to stop and hold an open-air meeting in the village. He told his companion what he felt impressed to do. There were about twelve families in the place, but no one was out at the time; all the people were in their homes. The young men stood up in the center of the village and commenced singing a hymn. Not a single person came out to listen to them. They sang another hymn. This hymn reached the ears and hearts of a few men and women and they came out to hear the young preachers. A short meeting was held, tracts were distributed, and the young men were about to go on their way when a man stepped up to them and invited them into his

home—to warm themselves. They had a very pleasant visit with the family, and were invited to call again, which they did. In the course of time the eldest daughter joined the Church, and soon after the father, mother, sister, cousin, and a young lady who boarded with the family were baptized and confirmed members of the Church. A few years later the eldest daughter of the family was married to one of the young men who held the meeting in the village in which she lived. She lives at present in Salt Lake City, is the mother of seven children, all faithful members of the Church. She has also got six grandchildren.

Little did the young man think when he was learning the hymn he sang in the little village that it would be the means in the hands of the Lord of bringing to him, and to so many others, such great and inestimable blessings. In this case we see the fulfillment of the promise of the Lord which He made to His servant, the Prophet Joseph Smith, when He said: "For my soul delighteth in the song of the heart, yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

On Grandfather's Farm

By Annie Malin.

Johnny sat under the apple-tree
On Grandfather's farm one day,
As Grandfather toiled so busily
Among the fragrant hay.

A hen with her brood walked slowly by
Watching with motherly pride,
As they playfully strayed to the edge of the road
Then gathered again by her side.

When they came to the brook the brood went in
In spite of her frantic clucks,
"Oh, Grandpa!" cried Johnny, "just come and see,"
All the chickens have turned into ducks."



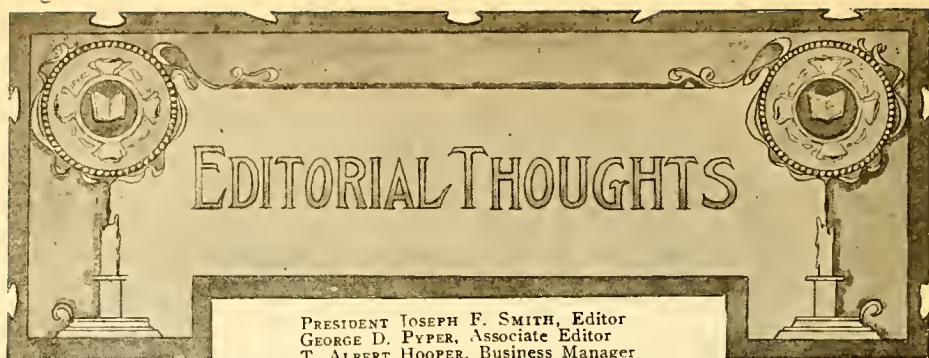
Great Monument to God

By Grace Ingles Frost

Great monument unto God's holy name!
 Serene it stands within the busy mart,
 Its silence undisturbed by noisesome strain,
 Encompassed by the world and yet apart.
 It draws from out her arms from day to day,
 Mankind who fain would reach the lofty height,
 And as its towers heavenward point the way,
 Within, his soul receives effulgent light.

Stone after stone with reverence was laid,
 Stone after stone thro' days and months and years,
 And Sacrifice her noble tribute paid,
 To crown each effort until now appears
 Yon regal monument to God's command,
 A symbol of His word fulfilled—that man
 Should come unto the Mount from every land,
 To learn of Him, and of the Gospel plan.





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JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

Published Monthly.

Price \$1 a year, payable in advance.

Entered at the Post Office, Salt Lake City, as
 Second Class Matter.

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 Deseret Sunday School Union.

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SALT LAKE CITY, - OCTOBER, 1916

The Old-Fashioned Home

Reviewing the new book "Parent and Child," Vol. III, in one of our Parents' classes recently, Elder Elias Conway Ashton, of the General Board, made some very telling points concerning the "old fashioned home." His remarks were so impressive that we take the liberty of appropriating a portion of them and making them the

"Editorial Thoughts" of the JUVENILE INSTRUCTOR for the month. He said, in part:

"I want to talk to you about the old fashioned home, the kind which unfortunately is becoming altogether too rare. The modern spirit, rife everywhere, with its passion for pleasure which merely excites, its impious disrespect for the solemn things of life, its impertinent disregard of old fashioned family feeling, threatens this most important institution of our civilization. Our neglect of the home arises chiefly out of a failure to thoughtfully review our human experiences, to ascertain what are the things, after all, which give us the deepest joys and the most durable satisfactions. Admittedly, our striving in this life is for that indefinable thing called happiness. We earnestly seek it here; we confidently hope to possess it hereafter. Whether we will confess it or not each day's effort is put forth with a prayer that we will have more of it. The farmer as he goes out upon his broad acres or makes a clearing in the sage brush expects the earth to yield up its fruits to his tillage so that he may add new comforts to gladden his heart and brighten the lives of his dear ones; the miner who drives his tunnel or shaft into the granite mountain side, dreams of the larger joys which the precious metals will bring; the teacher, the author, the lawyer, the doctor, the humble workman at his bench, each lives in the thought that his daily contribution to the world's work, will

give him a greater abundance of earth's or heaven's satisfaction. I do not infer that the appeal of mundane things is greater than the appeal of the things of the spirit. I have long ago concluded that most of us do not think that happiness lies chiefly in wheat, iron, flocks and herds, in stocks and bonds. We do not even think that it lies in sensuous pleasure. All of us, when we carefully reflect upon it, know it lies very close to the thing for which each of us has made his first great struggle in the domestic state. What was that struggle, you ask? It was that joyous struggle you made years ago for the little cabin wherein your eldest child was born. You were a young laborer in those days working about the village with meager pay and possessed little security for the future. What was it that sweetened the self-abnegating toil of those days? It was, if you will believe me, the joys which came from a simple, unadulterated domestic affection. Fiction makes much of love before marriage; indeed, this has been the most attractive theme in poetry and verse, yet one cannot but feel that the stress given it in our literature as contrasted with the attention given domestic affections after marriage is altogether out of proportion with the facts. Every discerning observer knows well enough that the normal domestic joys afford more real lasting comforts than all of the other pleasures of life combined; knows also that more of these normal domestic joys are associated with the old fashioned home, with its more exclusive family spirit, than with the modern home with its frequent afternoon bridge and tea parties. We want less of the things which divide the interest of the parents; we want more of the things which make for domestic comradeship; we want to return to the simple practices of a bygone day—fathers romping and playing with

their children, mothers telling them attractive stories and teaching them worthy precepts; we want the old fashioned home.

"Nearly all of us here are without an abundance of worldly goods. None of us possesses a mansion. Most of us are just plain, ordinary, struggling folks with simple ancestry. We are not striving for the ostentation or show which accompanies social station. We are content to live modestly, all the while seeking earnestly those things which make for the deeper and more lasting joys of earthly existence. Each one of us is ambitious to make his cottage the contented habitation of a happy, affectionate family, to create an ancestral hearth about which in after years, the sweetest memories of our children shall be wont to linger.

"The world in which we live is becoming more and more complex as the years go by. New civic, religious and social duties are imposed each year. New pleasures appear almost with the coming weeks, each with its particular allurements and compelling fascination. The dance, the drama, the movie and even the vaudeville has its legitimate attraction for us, yet we are mad if we permit any of these things to rob us of our home life.

"We want homes where books, pictures, music and family devotion play an important part. We want homes hidden from the worldly demands of the day's bitter struggle. We want homes where are fostered all those fine and simple virtues which assure the strength and duration of social institutions. We want homes where the very base of family feeling is wholesome respect for the past; dutiful regard for the best traditions of our ancestry. We want homes wherein no worldly spirit or temptation shall mar the sacred and holy ties which establish the domestic sanctuary."

SUNDAY SCHOOL WORK

Teacher-Training Department

Milton Bennion, chairman; Howard R. Driggs and Adam S. Bennion

NOVEMBER LESSONS

1. Practical Problem—"The Bible Story," by Howard R. Driggs.
2. Brumbaugh—"The Making of a Teacher," ch. XIII.

Reason and Educational Ends

Reasoning is sometimes defined as fully developed judgment. It involves the process of inference by which a new judgment arises out of other judgments. This may occur in either of two ways, i. e., by deductive or by inductive process. In the former case two judgments containing a common term yield by inference a third judgment or conclusion which is made up of the terms contained in the premises but not common to both. In deductive logic this form of reasoning is subject to exhaustive analysis.

The other form of reasoning is called induction. It is more complex in that inference consists in the discovery of a common principle or law in several or numerous concrete judgments. It is sometimes called the method of discovery. In our thinking generally we use both inductive and deductive processes, and this should be so in our teaching. The trouble is that both teachers and pupils think too little and merely parrot too much.

The development of judgment and reason should always have reference to the educational aim or aims. There is an ultimate or general aim that determines the course of study, methods of teaching, and class discipline. Contributory to this aim there may be many subordinate ends towards which particular lessons may be directed. The teacher should see that these aims form a system in which each part contributes most effectively to the success of the whole.

THE BIBLE STORY

[By Howard R. Driggs]

Three things characterize the Bible story. It is simple; it moves with gripping interest; and it has a true spiritual uplift. It is the ideal type of story for Sunday School purposes. The one difficulty is that we have not enough of this sort of story. Such as we have, however,

can be used to excellent advantage, both for lessons and as a standard by which other Sunday School stories may be measured.

The story of Joseph as already suggested, is one of the most perfect short stories in existence. Read it again. Observe how simply it is told in plain direct language; there is no side-tracking into non-essential details. The pictures of the wandering life of the old Patriarch Jacob and his family in their desert home is clearly sketched, the plot develops naturally, the story grows in interest. Several dramatic situations are developed—the selling of Joseph, the incident in Potiphar's home, the meeting of Joseph and his brethren and the final crisis when the brethren are brought back and Joseph reveals himself—are all scenes of dramatic intensity. But beyond all these literary qualities is the sweet spirituality, the strength of character of the hero.

The best way to tell the story of Joseph is to let it tell itself. This story, like most of the Bible tales, need little embellishing or explanation. They are in themselves bits of art. It is my feeling that we need to read them again and again, just as they are, rather than to try to make them over into our own ineffective language. The language of the Bible is plain, direct, convincing, and it carries with it an atmosphere of spirituality and reverence which no substitute speech can create.

This is not to say that the Bible story needs no helps to make it more interesting. Sidelights of history, geography, and customs of the people all should be used to illuminate the story.

As an illustration, take the story of the woman at the well. Merely to tell this tale in its simple form is not enough. The teacher should give the historical setting for it. The child should be given some such historical background as follows:

When the Jews were carried into captivity by the Babylonians, only a part of the Jews were taken—the cream of the people, the leaders. Left still among the hills of Palestine were many Jews; but these Jews rather lax in their religious practices did not follow strictly the ad-

vice of their prophets. They mixed in marriage with other peoples. Years passed and a mixed race was developed. They were not Jews of pure lineage. They were called Samaritans.

When the captive Jews, who had lived in Babylon and yet partaken not of her sins, were allowed to come back to rebuild their temple, they came back Jews of pure blood. They had kept the commandments of their fathers, even though in a foreign land.

The Samaritans were ready to join them, but the question arose, shall we mingle with people who have not kept the law. The Jews decided not to join with the Samaritans. They held themselves aloof. Trouble arose, and many bloody struggles afterwards grew out of this conflict. The Samaritans lived apart in Samaria; the Jews in Judea and in Galilee. The strict Jew despised the Samaritans; he would have nothing to do with these people.

There were two roads from Judea to Galilee, one up the Jordan valley, the other across Samaria. No Pharisee would take the road across Samaria. But with Christ, who looked upon such quarrels as foolish, who had a generous heart towards all of God's children, it made no difference. He chose any road whereon He could do good, and He fed any person who needed the gospel.

So it happened He went one day by way of Samaria with his disciples, and He stopped on the road at Jacob's well, while His brethren went into the village for food.

Then came the woman to get water. It was in midday. Why did she not come at evening with the other women? She had sinned. The Lord asked her for a drink. She was astonished, to think that he, a Jew, should deign even to speak to her, a Samaritan; and especially since she was a woman of sin. Yet Christ taught her there one of His sublimest lessons; that the day was coming when we should worship not only at Jerusalem and Gerizin, but in all the world; that He was the Savior of the world.

This sketch of the story with its setting is only suggestive of what we mean when we say that the Bible story should often be illuminated by sidelights from history, geography, and other sources, to make the story rich and to bring it close to the listener. But having created the setting for the story, let the story be told in simple, beautiful form, or even read it effectively as the Bible gives it.

Another kind of story that needs a word of explanation is the parable. This seems to have been the Savior's favorite method of teaching—to illuminate truths

by means of a story. The prime purpose of the parable is to make truth live. The parable may be explained by another parable. Let us liken it to an apple. Why has nature developed the delicious pulp and the beautiful red or golden skin, within which to hide the apple seeds? Because she would tempt us to pick and eat the apple and scatter the seeds for her. So the parable pleases and satisfies and we carry and scatter its seeds of truth.

The parables to be found in the Bible are not the only beautiful ones at our command. It was the custom of the oriental peoples to use the parable and the fable to teach truth; but the Savior created some of the most beautiful parables we know. Nothing is finer than His parables of "The Sower," "The Talents," "The Prodigal Son," and other well known to us.

A good example of a parable not found in the Bible is the one told by Benjamin Franklin about Father Abraham. It may be found in his autobiography published by Ginn & Co.

The wideawake teacher may make parables of his own to illustrate abstract truths by comparison with common things. There is no better means of making things clear and real to the learner.

QUESTIONS FOR DISCUSSION

1. What things characterize the Bible story? Illustrate by giving a brief story from the scriptures and pointing out the qualities you name.

2. Discuss the story of Joseph from these standpoints: Its movement, its pictures of life, its dramatic situations, its language, its spiritual uplift.

4. In general, how should the Bible story be told?

5. Name some story from the Bible that should have a historical, or geographic, or other setting to make it clear. Suggest a setting for it.

6. A good source to get help in understanding Bible stories is "Introduction to the Literature of the Bible," by Moulton. Published by D. C. Heath & Co., Chicago, \$1. What other helps do you know in way of maps, books, pictures, etc.

7. What is the purpose of the parable? Illustrate by giving some favorite parable of the Savior's that you know. What parables are in the Old Testament part of the Bible?

8. Give some parable outside of the Bible that carries a beautiful lesson.

9. Give some comparison you have heard, or have created to illustrate a truth.

Superintendents' Department

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards

SACRAMENT GEM FOR NOVEMBER, 1916.

(D. S. S. Songs, No. 19.)

Precious Savior, dear Redeemer,
Thy sweet message now impart;
May Thy Spirit, pure and fervid
Enter every timid heart.

CONCERT RECITATION FOR NOVEMBER 5, 12, 19, 1916.

(I Cor. 13:4, 5, 6, 7.)

Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.

CONCERT RECITATION FOR NOVEMBER 26, 1916.

(Doctrine and Covenants, Section 59, Verse 7.)

Thou shalt thank the Lord thy God in all things.

Stake Superintendents

In the September issue of the JUVENILE INSTRUCTOR, a recommendation was made by the music committee relative to the appointment of a stake organist in every stake. Have you seen it? Will you refer to it and carry it out at once (if you have not done so already) in order that this department may progress along with the others? Don't wait—do it now. It is the first article under Choristers and Organists' Department.

Ward Superintendents

Ward superintendents, have you had your attention drawn to the outlines for the organists' department, relative to the value of the appropriate music in the opening exercises, appearing in the September number of this magazine? Will you show your interest in your organist by referring to them—they are important.

Uniform Fast Day Lesson for November, 1916

Subject: Charity

1. Organ music.
2. Abstracts of minutes.
3. Notices.
4. Song.
5. Prayer by pupil Theological Department.
6. Sacramental song.
7. Sacramental gem.
8. Administration of Sacrament.
9. Concert Recitation (I Cor. 13:4-7.)
10. Song.

11. Department work.
12. Re-assembly.
13. Recitations on Charity by pupils.
14. Song.
15. Benediction.

Outline for Class Teachers

Subject: Charity.

(From Teacher's Course of Study.)

1. What It is.
 - a. "Every good act is charity."
 - b. "Your smiling in your brother's face is charity."
 - c. "Your putting a wanderer in the right road is charity."
 - d. "When faith and hope fail, as they do sometimes, we must try charity, which is love in action."
 - e. Every failure on your part to criticize harshly your neighbor for some real or imaginary offense committed by him is charity bestowed upon him.
 - f. "For charity covers a multitude of sins." (I Peter 4:8.)

11. How it Should be Extended.
 - a. "We should give as we would receive, cheerfully, quickly and without hesitation, for there is no grace in a benefit that sticks to the fingers."
 - b. We should not give grudgingly, or of necessity; for the Lord loveth a cheerful giver. (11 Cor. 9:7.)
 - c. "To pity distress is but human; to relieve it is God-like."
 - d. What are we doing to cast rays of sunshine into the hearts and

homes of our afflicted neighbors?

- e. What little acts of kindness can we do that we are not doing to help them along?
- f. Are we daily praying that the Lord will help them along, instead of sending them a sack of flour or a ton of coal? (James 2:15-16.)
- g. Learn to be liberal with our neighbors, and life will be sweeter and better for ourselves.

III. Its Value to the Disburser.

- a. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him back again." (Prov. 19:17.)
- b. "A man's true wealth hereafter is the good he does in this world to his fellow man."
- c. "When he dies people will say, 'What property has he left behind him?' but the angels will ask, 'What good deeds has he sent before him?'"—Mahomet.

IV. The Necessity of Having Charity.

- a. "Count that day lost whose low descending sun views from thy hand no worthy action done."
- b. "Though I speak with the tongues of men and of angels,

and have not charity, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." (I Cor. 13:1-3.)

Suggestive Truth: By a liberal dispensation of charity we become broader in our views and more God-like in our accomplishments and attributes.

Name three ways in which the members of this class can, during the coming week, exercise charity.

Thanksgiving Service

For November 26th, the Sunday preceding Thanksgiving Day, the general exercises should breathe the Thanksgiving spirit. Songs appropriate to the occasion should be selected.

For the Concert Recitation use Doc. & Cov. Section 59, verse 7. After re-assembly, fill in the available time with Thanksgiving talks, recitations or songs.

Secretaries and Treasurers' Department

George D. Pyper, General Secretary; John F. Bennett, General Treasurer

Program for October Union

1. Unfinished business.
2. Questions on reports required at end of the year.
3. Paper on "The Secretary's Preparedness."
4. Study of "Jesus, the Christ."

Parents' Department

Henry H. Rolopp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans

WORK FOR NOVEMBER

First Sunday

Uniform program. See Superintendents' Department.

Second (Calendar) Sunday

A clean town contest: Loafing.

Cleaning up the town of loafing. What positive methods can be effectively used against this habit? What can be done to get rid of street corner loafing? What

other places harbor idlers? In what ways can we co-operate with the people concerned to lessen this nuisance? Appoint a committee to work out a plan for discussion

Third Sunday

"The Mother and the Embryo," Parent and Child, Volume III, chapter 3.

Fourth Sunday

"The Plastic Age of Childhood," Parent and Child, Volume III, chapter 4.

Choristers and Organists' Department

Joseph Ballantyne, Chairman; Horace S. Ensign, Geo. D. Pyper and Edward P. Kimball

"THE CHILD VOICE—ITS CARE AND TREATMENT"

By Joseph Ballantyne.

The Girl's Voice

The girl's voice, up to the time of its change to a woman's voice (the age of puberty) is similar to that of the boy's at the same age, except the voice of a boy is—according to eminent authorities—usually more full, resonant and luscious.

At the age of puberty a physical change takes place. The larynx becomes larger and the vocal bands longer and thicker. With this change a womanly quality appears in the voice; it becomes bigger in quantity and more mature in quality.

This change from girlhood to womanhood is seldom so radical as to compel suspension of singing, though a weakness is apparent, and proper vocal adjustments are often difficult.

This change often requires several months.

The Boy's Voice

As before suggested, up to the age of puberty, the boy's voice has the girlish quality, because the size of the larynx and the length and breath of the vocal bands are very similar. At this age, however, a very marked difference is apparent. The boy's larynx nearly doubles in size, the vocal bands become much longer and thicker than the girl's, and we witness the boy developing into a man with either a tenor or bass voice.

During this very rapid and radical change the voice drops a perfect octave and is often accompanied by a break in the voice, making it difficult to talk and impossible to sing. Whether a boy develops a tenor or bass voice depends entirely upon the development in length and breath of the vocal bands, and necessarily the size of the larynx. One should consider that to absolutely complete this change a whole year should be given.

Care and Treatment of the Child Voice

Great care and judgment should be exercised by choristers in the treatment of these tender voices.

More harm, in many cases permanent, is being done today by constantly forcing the child's voice.

Choristers, in their desire for volume and enthusiasm, constantly urge the children to sing louder and louder, with the result that the voice becomes fatigued and if persisted in will surely result in permanent impairment of the voice.

It has always been a thing beyond my comprehension why a chorister prefer the harsh, blatant quality of tone resulting from forcing, to the beautiful, mellow tone secured through proper voice production.

Enthusiasm is not dependent upon volume; in fact, the sentiment contained in many of our Sunday School songs, demands the softer effects in singing.

Why not, in singing practice, experiment in vocal effects by having the different gradations of tone? You will then rest the voice, and establish a real standard of measurement for effects. Very often the most impressive singing is that done *pianissimo*. However, it is the contrast in tone power that our emotional natures demand, and it should always adapt the volume to suit the song text.

Never insist upon the child singing louder than is easy for him to produce his tones; if you do disastrous results will follow.

During the change of the voice an indifference is often manifest, especially with the boys, and can you wonder, when they have really lost control of the voice. At such time the boy should be encouraged to rest and not compelled to sing. They can be taught to express interest in the song by their attention even though they do not sing a note.

We could speak of registers, their functions and their adaptability to certain conditions, but we have no time in Sunday School to deal with these; neither would it be opportune where you have such a variety of voices; besides it requires expert training and experience to successfully understand and adapt them.

We can only urge care of the child voice by insisting upon such singing as will not fatigue the voice and this in turn will promote beauty of tone, and a satisfactory rendition of the hymn.

In the public schools, exercises are given—or should be—on the vowels best suited in placing the voice. This keeps before the child the correct tone and its best way of production. In Sunday School, this would not seem practicable, for two reasons: (1) It takes special training and experience to properly do it. (2) Only a portion of the school (the

children) could profitably be utilized in its adaptation.

Note. This subject should be taken up vigorously in Union meeting, making it the subject for the next two Unions. Call to your assistance men and women who are familiar with the subject. Supervisors of music in public schools who have made a study of the subject would gladly give their time. At the second Union meeting call in new material to present and discuss the same subject.

We feel intensely the importance of this subject, hence the suggestion of having two sessions to discuss it.

BOOKS FOR ORGANISTS

[By Edward P. Kimball]

We are frequently asked to furnish our organists the names of some good books of organ music, that will be suitable for all phases of Sunday School work. We are now in a position to comply with this request and shall review one or more such collection each month; and we suggest that each school provide itself with suitable organ music as a part of the library. These books may be had through the Deseret Sunday School Union. Only the publications of standard publishers will be recommended and we guarantee that every book reviewed will be fully worth the price in every way.

A very popular collection is "Classic and Modern Gems for the Reed Organ," published by Theodore Presser Co., Philadelphia. Price \$1.00. It contains fifty-eight compositions by thirty-nine composers of rank. There are six marches, a funeral march, a wedding march, and pieces in every mood conceivable—an ideal book for the Sunday School organist. The pieces are all admirably adapted to the organ and are technically within the reach of anyone who can play our songs in the song-book.

The Presser Co. has another collection, copyrighted in 1914, "Reed Organ Player," by Walter Lewis, price 50 cents. It is truly "A Collection of Pieces for all Occasions." There are, in this book, thirty-six selections by twenty-five composers, mostly of later date than Men-

delssohn and Schumann and it is a rare treasure of pieces adapted to the Reed organ. The technical requirements are moderate, and it will serve as a fine book of instruction to any student of the organ as the selections are all carefully fingered, though it is not intended to be a school. We most heartily endorse this book.

By far the most valuable and exhaustive, but at the same time most expensive, of the Presser publications for Reed organ, is a library of three volumes. We give its title page: "Laus Organi, A Library of Music for the Reed Organ, by eminent composers of Europe and America. Arranged from 'Vox Organi' for Pipe Organ, Compiled and Edited by Dudley Buck. Arranged for the Reed organ by Justus P. Weston." This collection is a world of beauty and is by far the best that the writer has found in either this country or Europe. The volumes average twenty-five pieces each, and the composers are all pipe-organists of note, while the name of Dudley Buck, as editor, is sufficient to guarantee their worth. The original "Vox Organi" are to be found in the Organists' Library of the Tabernacle and are used constantly in the recitals given there. It was Dr. Buck's idea to provide church organists with a library of pieces for all occasions, devotional as well as concert, and he succeeded wonderfully. This work sells for \$1.25 a volume, postpaid.

The Presser Co. publishes a small volume entitled "One Hundred Voluntaries, Preludes and Interludes," consisting of short pieces for all occasions. It is a valuable book, but compares in no way with the ones reviewed above. The price is fifty cents, and it is worth the money.

Other collections will be reviewed each month and we feel that by this means we can make it easier for our organists to procure suitable music without taking any risks which they run by ordering entirely unknown publications. Any additional or specific information desired on the above books will cheerfully be given by this committee.

Organists should make an effort to have some of these books in the library.

It is a fine thing that God makes work His gift and not money and not fame, nor this thing nor that thing, but just living work, and that every day He gives to each of us a work for that day and offers to us the joy of conceiving it as a personal partnership with Himself.—R. E. Speer.

Theological Department

Elias Conway Ashton, chairman; Milton Bennion, John M. Mills, Geo. H. Wallace, Edwin G. Woolley, Jr.

Second Year—Lives of the Apostles

[By Edward H. Anderson]

Lesson 31. St. Paul's Third Missionary Journey

The Ministry of Apollos. "I have planted, Apollos watered; but God gave the increase," were the words of Paul to the Corinthians (1 Cor. 3:6), in his arguments on unity. He refuted the apparent notion which some had fallen into in Corinth that he, Cephas, and Apollos were at variance in their teachings, and that they were mere rival founders of sects. It is true, divisions concerning the manner in which the gospel was presented by each had arisen among the Christians in Corinth (1 Cor. 1:12; 3:5), the names of Paul, Apollos, as well as Peter, being used as those of party leaders. But it is not likely that there was any personal disagreement between Paul and Apollos (2 Cor. 3:1; 1 Cor. 16:12), as there was about this time, in Antioch, between Paul and Peter (Gal. 2:11-14).

Who then was Apollos? The record declares him to have been an Alexandrian Jew, an eloquent man, and mighty in the Scriptures—that is, well versed in the Greek Old Testament, for it should be remembered the New Testament was not then extant. He came to Ephesus in the summer of about 54 A. D. while Paul was on his third missionary journey. Being instructed in the way of the Lord, and fervent in spirit, "he spake and taught diligently the things of the Lord, knowing only the baptism of John" (Acts 18:24, 25). He spoke boldly in the synagogue, and when Aquila and Priscilla heard him, they took occasion to expound to him more perfectly the way of God (Acts 18:26).

They may even have baptized him later to the baptism of Christ, though this is not stated. He was later commended by the brethren, to the Corinthian Saints, and in his ministry at Corinth mightily convinced the Jews in public, and showed by the Scriptures that Jesus was the Christ (Acts 18:28).

The work of Apollos shows how widely the teachings and influence of John had been scattered, even outside of Palestine, and also the spread of faith in Jesus as the Messiah, among men

who had never come in contact with the apostles.

While Apollos was at Corinth, Paul arrived at Ephesus on his third journey, having passed through the upper coasts. Here, strange to say, he found certain disciples, about twelve in number, who, like Apollos, had been baptized unto John's baptism, which did not include the baptism of the Holy Ghost, perhaps by Apollos, who, as we have seen, understood only the baptism of John. Of these Paul asked: "Have ye received the Holy Ghost since ye believed?" They answered, "We have not so much as heard whether there be any Holy Ghost." He asked them, "Unto what then were ye baptized?" And they said, "Unto John's baptism." It was now that Paul gave his famous answer:

"John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus."

When the converts heard this, they were baptized in the name of the Lord Jesus, in whom they had faith. "And when Paul laid his hands on them, the Holy Ghost came on them; and they spake with tongues and prophesied" (Acts 19:1-7).

The incident is valuable in that it shows the conditions of entrance into the Church of Christ: Faith in Jesus, repentance, baptism by water, and by the Holy Ghost, conferred through the laying on of hands by one having authority. It also shows that baptism by water alone is not complete without the baptism of the Holy Ghost, which only those holding the higher priesthood, or authority of God, may perform.

What further labors Apollos engaged in are not recorded. The inference is that he continued a faithful worker to the end. The last mention of his name in the New Testament is in Titus 3:13, at which time he was in Crete, or was soon expected there. Jerome says he later became bishop of Corinth, for which statement there appears to be no other authority. Luther first suggested that he was the learned author of the Epistle to the Hebrews, an opinion now widely held by commentators, though there is no definite authority for the belief.

The glimpse we get of the ministry of

Apollos suggests that in the early expansion of the Church, hundreds, perhaps thousands, of faithful workers in the ranks must have devoted themselves zealously to the cause, and perhaps gone through wonderful experiences in their ministry without receiving recognition at all in the preserved records, just as is the case in the restored Church of Christ in our day. Their reward, however, is nevertheless sure in the Kingdom of God.

Reflection. Paul's boldest enterprises, and his largest conquests for the cause, were experienced in his second missionary tour. In that single march he carried the gospel over more than half the width of the eastern empire of Rome. He placed this region, in a measure, in fellowship with Jerusalem. His successes in this vast field, however, prepared for him no end of sorrows. It was probably in the spring of A. D. 54, after having spent some time following his return from the second journey in Antioch (Acts 18:23), that he began his third journey, during which he went over all the country of Galatia and Phrygia.

This period of his ministry is distinguished as the period of his struggle with the Judaistic reaction in the Church. After his victory in the council (Acts 15) he had gone forth free, with an understanding with the "pillars" of the Church in Jerusalem relating to the freedom from the law of Moses, including circumcision. During the interval between then and his third mission, now begun, there had been a reaction on this subject. In the interval between his second and third journey, leading commentators place his collision with St. Peter on the subject at Antioch as related in Gal. 2:11-21; there seems to have followed a regular renewal of war between the Judaizers and Paul. The Judaizers had recovered from their defeat at the council, and their contentions and controversies spread rapidly and raged bitterly over the field of St. Paul's mission, especially in the Galatian and Corinthian churches. Judaizers appeared in all parts, bent on insisting that all Christians must subscribe also to the law of Moses. The action of Peter and Barnabas at the feast in Antioch had of course aggravated the matter (Gal. 2:11-21). Hence Paul's third mission gave him great concern on this subject. At Corinth, also, he found a number of his converts relapsing into heathen vice. All these, and many other perplexities, with the care of all the churches (2 Cor. 11:28) rested upon him in this third mission, and his time was therefore largely employed in consolidat-

ing the conquest already won. To this end the doctrinal and apologetic interests predominate in his work and writing. His great evangelical epistles to the Galatians and Corinthians are the outcome of this time.

Paul in Ephesus. At length reaching Ephesus, and having baptized and confirmed the converts to the baptism of John, he went boldly for three months into the synagogues disputing and persuading the things concerning the Kingdom of God (Acts 19:8). He received little encouragement, his listeners being hardened and without belief in his message; hence, he separated from them, organized his disciples into a church, and began teaching daily in the school of one Tyrannus, perhaps a Greek lecture hall (Acts 19:9, 10). In this work he continued for two years.

He visited also from house to house during these years among the Saints (Acts 20:20), his whole stay in Ephesus lasting three years (Acts 20:31). About the beginning of 57 he proposed to leave for Macedonia, and sent Timothy and Erastus, a minister, ahead of him (Acts 19:21; see 1 Cor. 4:17; 16:10) while he still tarried till the fall of 57 (Acts 19:22), because of the great work in hand (1 Cor. 16:8). This makes the length of his whole stay in Ephesus about three years.

Five Characteristics of Paul's Ephesian Ministry. 1. Miracles (Acts 19:11-20; 2 Cor. 12:12), designed especially to offset Ephesian Magic and Sorcery, as in the case of the seven sons of Sceva.

2. Thoroughness in doctrinal teaching (Acts 20:18-21, 26, 27, 31) brought about because of his experience of errors in his earlier converts, and, as before stated, through the now known plans of the Judaistic party.

3. Widespread success in making converts (Acts 19:10) and preaching the gospel by which all in Asia heard the word of the Lord (Acts 19:26, 27). His ministers carried the message to and founded churches in many neighboring cities (Acts 19:22; 20:4; Col. 4:7; 1 Cor. 16:19; Col. 1:7; 2:1; 4:13).

4. Fierce opposition, of which the uproar of the silversmiths was only one (Acts 19:23-41), and perhaps not the most serious, illustration (1 Cor. 4:9-13; 15:32; 16:9; 2 Cor. 4:7-10; 6:4, 5).

5. The constant attention to distant churches and their difficulties and the cares which pressed daily upon him (2 Cor. 11:28).

"The details of Paul's life in Ephesus would furnish a story of physical, intellectual, and spiritual activity, marvelous

for its intensity and versatility" (Purves "The Apostolic Age," p. 207:212).

The class should carefully study these characteristics through the references given.

Lesson 32. St. Paul's Third Missionary Journey (Continued)

Miracles. As we have seen, one of the characteristics of Paul's ministry in Ephesus, and on other occasions (Acts 19:11-20; 28:3-6, 8, 9; Comp. Matt. 8:2, 3), was the performance of miracles. In the ministry in Ephesus, God wrought special miracles by the hands of Paul, and the record relates that even aprons and handkerchiefs carried from his body were sufficient to heal the afflicted, and to cast out evil spirits.

In this connection, we have a similar incident on record in the history of the Church of Jesus Christ of Latter-day Saints, at Nauvoo, in 1839. Wonderful miracles, in healing of the sick, were wrought by Joseph Smith the prophet. Unable to go to attend all the cases himself, he gave Wilford Woodruff, afterwards President of the Church, a handkerchief and told him to wipe with it the faces of two children who were very ill and they should be healed. He did so and the children were healed. President Woodruff kept the handkerchief, by request of the prophet, as a league between them as long as he lived, and it is yet a sacred memento in the care of President Woodruff's family to this day. ("Leaves from my Journal," Woodruff, ch. 19; "History of the Church," Vol. 4, pp. 4 and 5, note.)

Returning to the narrative of Paul. There were wandering Jewish exorcists who practiced the magical arts and sorcery which so widely prevailed in the atmosphere of Ephesus, who tried their magic in the name of Jesus Christ, saying, "We adjure you by Jesus whom Paul preacheth." The seven sons of Sceva, a Jewish high priest, so tried to exorcise, but miserably failed. The evil spirit answered them and said: "Jesus I know, and Paul I know; but who are ye?" Then the man who was beset by the evil spirit leaped on them and prevailed against them to such an extent that they were compelled to flee out of the house naked and wounded.

When this became known to the Jews and the Greeks who dwelt at Ephesus, they magnified the name of the Lord Jesus. Many believed, confessed, and showed their deeds, or in other words repented, who had used magical arts. Many also who had before practiced these curious arts of magic brought their

books together and burned them before the public, amounting in value to about \$10,000. "So mightily grew the word of God and prevailed."

The incident shows that powerful miracles were wrought by the apostles in the name of Jesus and testifies to the force of the Priesthood or authority of the Lord Jesus Christ, and its supremacy over all sorcery and magic whose resolute foe it has been from the beginning.

The incident further emphasizes the absolute need of having proper authority when administering in the ordinances of the gospel. Paul's authority was heeded, even when he could not be present but sent his word and token for the relief of the afflicted, and for the expulsion of the evil spirits; but those same spirits heeded not even the name of Jesus Christ when used by those without authority. This truth holds good, not only in the healing of the sick, but in baptism, confirmation, ordination to the priesthood, and in every other ordinance of the gospel. We are, therefore, justified in the conclusion expressed in our fifth article of faith: "We believe that a man must be called of God by prophecy, and by the laying on of hands, by those who are in authority, to preach the gospel and administer in the ordinances thereof." This, too, agrees with holy scripture, which bears testimony that no man can arrogate this authority, to act in the name of the Lord, to himself (Hebrews 5:1-5; Ex. 28:1). He must be called directly of God as was Aaron; or, by revelation and inspiration of those who have already received divine authority from this source,—which is the same as being called of God. The Lord recognizes authority thus received, but where men take it upon themselves to act without authority in the name of God, every recorded instance has resulted in a manifestation of the displeasure of God. (See discussion in "The Gospel," Roberts, chapter 30; "Jesus the Christ," Talmage, pp. 362, 368, note 7; Doc. and Cov. 68 and 107.)

Business. Evidently business had its bearing upon the Ephesians, even as it has upon the communities of our day. While Paul was in Ephesus, where he so untiringly preached the true and the living God, his doctrine came in contact with the silversmiths who made silver shrines for Diana, the idol of the Ephesians, and sold them to her worshippers, "which brought no small gain unto the craftsmen." It was a remunerative business. Demetrius, one of these silversmiths, took the lead and called together the workmen of like occupation to his. He directed their attention to the fact that by this craft they made their money.

Not only was Paul saying to the people in Ephesus that gods made with hands were no gods, at all, but he was preaching this, to them pernicious doctrine throughout all Asia. And furthermore, he was not only spoiling their trade, but was despising the great Diana and destroying her magnificence "whom all Asia and the world worshipeth." The workmen were aroused to anger, and cried out, having their income and job as a basis for their enthusiasm: "Great is Diana of the Ephesians." The whole city was filled with confusion from this agitation. Two of Paul's companions in travel, Gaius and Aristarchus, were arrested and rushed into the theatre, and great crowds followed in the excitement, most of the people, as is generally the case in the excitement of a public uproar or mob, not knowing what they were come together for, and each one only adding to the general confusion. Paul wanted to join in the demonstration and defend his companions, but some of his friends wisely persuaded him to keep away. The Jews put forward Alexander, perhaps a Jewish coppersmith (2 Tim. 4:14), who tried to get the attention of the mob, but when they saw that he was a Jew they would not hear him, but cried only the louder for two hours, "Great is Diana of the Ephesians."

No telling how long the tumult might have lasted, if the townclerk had not assured them that there was present no one but knew that the Ephesians were worshippers of Diana and the image which fell down from Jupiter. As this could not be denied, he called on them to be quiet, for Gaius, Aristarchus, or Paul, were not robbers of churches, nor yet blasphemers. If Demetrius had anything against them, he had recourse to the law and their business troubles could be determined in a lawful assembly, and not by a mob in a tumult. There was danger that for this day's uproar, the government might call them in question. The clerk then dismissed the assembly (Acts 19:23-41).

It need only be suggested that tumults of a similar nature have frequently been experienced in the ministry of the elders of the Latter-day Saints, in modern days, who also declare a visit of Christ to the earth and the restoration of the gospel to the Prophet Joseph Smith. They have been persecuted for cause quite as insignificant and unjust.

Paul at Troas. The tumult of the populace, caused by the complaint of the silversmiths, hastened Paul's departure from Ephesus. But he had done a remarkable work during his long stay there, for Ephesus, which was afterwards

the home of the apostle John, became the most powerful center of Christianity in the later apostolic times. Going from Ephesus into Macedonia he went over the ground of his former visit, giving to the churches much counsel and exhortation; he then came into Greece and remained in Corinth for a period of three months. Here his enemies lay in wait for him, and he decided to return through Macedonia instead of going direct to Jerusalem, or Antioch in Syria, as he had before contemplated. His associates, of whom there was quite a party (Acts 20:4), went ahead of Paul to Troas. Luke went with Paul by way of Philippi, and they probably visited the several churches on their way (Acts 20:5, 6). Luke describes the journey minutely (Acts 20:7 to 21:16). Reaching Troas, Paul and Luke remained with the other members of their missionary party for seven days.

One incident that happened here is noteworthy. It shows that the first day of the week, the day of the Lord's resurrection, (our Sabbath) had now superseded the Jewish Sabbath, and was beginning to be observed by the Christian churches, for we are informed that on the first day of the week the disciples came together to partake of the sacrament.

On this occasion, also, Paul, being ready to depart on the morrow to Miletus, preached long to them, his exhortations continuing until the early morn. He was filled with anxious zeal for the welfare of those who were to be left behind, and evidently did not heed the passing of the time. About midnight a young man named Eutychus fell asleep, perhaps owing to the heat of the many lamps, as he sat at the window, and, falling to the ground from the third story was taken up dead. Paul in the midst of the following excitement went down and embraced him, and bade the congregation not trouble themselves, for his life was in him. Then Paul went upstairs, broke bread, and continued talking until the morning. As he departed, at the break of day, the people were not a little comforted to have the young man brought to them alive (Acts 20:7-12). Paul, by the power of the Priesthood of the Master, had raised Eutychus, even as Peter at Joppa, by the same authority and power, had commanded Tabitha to arise from the dead.

From Troas to Miletus. Paul was now on his final journey to Jerusalem. It was in the spring of A. D. 58. He was anxious to be at the headquarters of the apostles by Pentecost, owing perhaps to the fact that it was the feast when free will offerings were made by the Jews, hence determined to sail past Ephesus.

Coming to Miletus, some 36 miles south of Ephesus, on the way the vessel was delayed. Paul felt it unsafe in the meantime to return to Ephesus, as it was not known when the vessel might sail, so he sent word of his presence to the elders asking them to come and call upon him.

Paul's Speech to the Elders of Ephesus. When they came to him, he delivered to them, doubtless in some retired spot on the seashore, his affectionate farewell address (Acts 20:17-38). It was intensified by deep emotion, and characterized by grave earnestness, in which he declared that he was free from the blood of all men, for he had not shunned to declare to them all the counsel of God. He cautioned the elders to take heed that they "feed the Church of God which He hath purchased with His own blood." Then he gave them the sad but prophetic shadow of the coming apostasy: "For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." He commended them to God, told them how in the years he had been with them, he had never coveted any man's silver or gold, but that with his own hands he had ministered to his necessities, taught them to support the weak, and impressed upon them the words of the Lord Jesus: "It is more blessed to give than to receive." He told them furthermore that he went bound in spirit to Jerusalem, not knowing what should befall, save that the Holy Ghost witnessed that bonds and afflictions awaited him. He also declared that they should see his face no more. When he finished, he kneeled and prayed with them, and they all wept, fell upon his neck, and kissed him, sorrowing most for the words he had spoken that they should see his face no more.

The Gospel Doctrine of Giving. Evidently one of the motives which actuated Paul in going to Jerusalem at this time was his great affection and solicitude for the Jews, (Rom. 9:1-15) and his hope that the gifts of the Gentile churches might open the hearts of the law-bound believers in Jerusalem to the grace of God, concerning the Gentiles. To this end he had ordered collections from the Gentile churches for the needy and persecuted Jewish Saints in Jerusalem, on this his third journey, which he hoped would unite the Jewish and Gentile Christians, and counteract the Judaistic propaganda, so zealously carried on by certain parties, and which had given him so much anxiety during this journey. He thought that this willingness to help

would exhibit the true grace of God to the mother Church, by the daughter churches among the heathen; and hence we find that he attached great importance to these collections for the Saints in Jerusalem, in his epistles (1 Cor. 16:1-4; 2 Cor. 8 and 9; Gal. 2:10: 6:6-10).

The Christian doctrine of giving, as a test of sincerity and love, with its rewards, is thus summed up by Paul, as an example for all time to the Church of Christ (2 Cor. 8 and 9): Giving is a voluntary act (2 Cor. 8:8-12; 9:1, 2, 5, 7); the privilege is universal, belonging to rich and poor alike, according to ability (8:1-3, 12-15; comp. 1 Cor. 16:1, 2); and it is to be in proportion to income (8:12-14). These truths were also beautifully taught by Alma, and the principle practiced by the first Saints upon the American continent, in the forest, near the waters of Mormon (Book of Mormon, Mosiah 18:27-30).

The rewards of giving are joy (2 Cor. 8:2); increased ability to give (9:7-11); increased thankfulness to God (9:11); and the glorification of the gospel and of God (9:13, 14).

In addition to the law of tithing, which is the perfect law of proportion, the Latter-day Saints are enjoined to give the food that they would eat on the first Sunday of each month for the benefit and blessing of the poor.

Lesson 33. Paul Journeys to Jerusalem

Close of Paul's Third Missionary Journey. Having thus said his farewell at Miletus to the elders of Ephesus (Acts 20:17-38), Paul and his company came straight to Cos. This was a little island located off the coast of Caria and which was famous for its rich and comfortable country life. Its people also are said to have been noted for their beauty and character. It was the center of one of the oldest and greatest medical schools in Greece—the famous temple of Aesculapius.

On the day following, they landed at the brilliant Grecian city of Rhodes, founded in B. C. 408, and located about twelve miles from the mainland on the extreme northeastern point of the forty by twenty mile island of Rhodes. It was here that the famous colossus, one of the wonders of the ancient world, a statue of the sun-god, was erected. In Paul's day it was a splendid city, enjoying fine harbors and commanding the eastern Mediterranean trade. Its harbors are now choked with sand, and its commerce is scarcely worthy of mention.

The company then went to Patara, a city closely connected with the cultus

and the oracle of the Greek god, Apollo; also one of the cities forming a link in the chain of coasting trade cities, which had been maintained a thousand years or more before the advent of our Savior and which, in the centuries immediately before and after Him, attained vast proportions. It was here that Paul and his company abandoned the ship in which they had so far journeyed. And here they found another vessel bound for Phenicia, by the direct sea voyage. Upon this they went aboard and set forth, leaving Cyprus on the left, and sailed into Syria, landing in Tyre, where the ship was to unload her burden (Acts 21:1-3).

Paul Forbidden to go to Jerusalem. At Tyre the company remained for seven days visiting with members of the Church. The disciples here were told by the Holy Spirit to entreat Paul not to go to Jerusalem there to endanger his life; and they warned him of the perils he was facing (Acts 21:4). Paul heeded not the warning, but went resolutely forward on his way. The disciples, men, women, and children, went with them to the borders of the city where they all kneeled down on the seashore and prayed, and then bade the company an affectionate farewell. At Ptolemais, the old Canaanitish Acco, and the mediaeval Acre, the company stopped one day. A small band of converts residing in this place, were saluted by the company, after which they departed and came to Caesarea where they were given entertainment in the house of Philip, the evangelist, one of the Seven, the father of the four prophetic virgins, and a man whom Paul, before his conversion, had assisted in persecuting (Acts 21:5-9).

Paul Again Warned Not to Enter Jerusalem. At Caesarea Paul and his company must have remained for some time. The record of Luke witnesses that, "we tarried there many days" (Acts 21:10). It was while here that Agabus, the prophet, of whom we have heard before (Acts 11:27-30), came down to them from Judea. He took Paul's girdle and bound his own hands and feet, and said, "Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man who owneth this girdle, and shall deliver him into the hands of the Gentiles" (Acts 21:11). Then both the local and the traveling brethren earnestly again besought Paul not to go to Jerusalem, but Paul resolutely refused to be persuaded and, rather in rebuke to his seemingly timid friends, answered, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jeru-

salem for the name of the Lord Jesus" (Acts 21:12, 13). Then his companions, seeing how he would not be persuaded ceased their efforts in this direction and exclaimed, "The will of the Lord be done."

They now took carriages and, with a number of the Caesarean disciples, accompanied Paul, some believed they walked, to the Holy City. An old disciple named Mnason, a convert of Cyprus, was taken along, for with him it was believed that Paul could lodge in Jerusalem in safety. Thus, notwithstanding he was fully aware and had prophetic knowledge of the dangers which confronted him, the apostle went bravely and with a heart full of love and good will to his destination, bearing to the mother Church the gifts of the Gentile Christians (Acts 21:14-16). His third missionary journey was ended.

In Jerusalem. When they came to Jerusalem, they were cordially received by James and the elders, and Paul told them particularly of the wonderful things God had wrought among the Gentiles by his ministry; but the leaders of the Church seemed anxious about Paul's reception by the people of the Church, because of the reports that had reached them that in his foreign missionary work he had taught the Jews to forsake Moses. They called his attention to the thousands of believing Jews who were all zealous of the law, and then to his teachings that Jews among the Gentiles ought not to circumcise their children, nor walk after any of the customs of Moses (Acts 21:17-21). They therefore proposed that he show, publicly, his respect for the law by paying the expenses and joining in the impending purification rites to be observed by four men who had taken a vow. They thought then that the criticisms of him would amount to nothing, when it was thus made manifest that he himself walked orderly, and kept the law. As for the Gentile Christians, nothing of the kind would be required of them. They were only to keep "from things offered to idols, from blood, and from strangled, and from fornication" (Acts 21:22-25). To this Paul, being always willing to do any reasonable thing not to offend his brethren or the Saints, consented (Acts 21:26), and then the difficulties began.

His act of conciliation resulted in the very trouble it was intended to avert. Certain Jews from Asia saw Paul in the temple, and circulated a false story that he had brought Gentiles in to pollute the holy place. A riot followed, all Jerusalem was in an uproar. Paul was dragged from the temple, and the people would have killed him, had not the chief captain



Venice Ward Sunday School, Sevier Stake. A successful rural Sunday School.



Officers and Teachers, Venice Ward Sunday School, Sevier Stake. Names, from left to right, back row: Lincoln Avery, A. W. Buchanan, C. J. Wall, Bishop J. C. Cowley, A. L. Buchanan, G. Brugger, M. W. Brienholt, Ray C. Cowley, J. L. Despain (supt.), E. A. Cowley (stake supt.). Front row: L. Mae Buchanan, Grace Cowley, Belle Gardner, Clorene Davis (secty.), Zelda Reeves, Myrl Brugger.



Ward population 247. J. L. Despain, superintendent; Ray C. Cowley, first assistant; M. W. Brienholt, second assistant; Clorene Davis, secretary.



Basel Sunday School, Switzerland; picture taken Mother's Day, May 14, 1916.

President Hy. W. Valentine, front row, left side.

Rae P. Stratford, supt. and mission secretary, second row, with April JUVENILE.

Sister Ella B. Valentine, third row, directly behind Brother Stratford.

K. Ed. Hofmann, left side, between second and third row from back.

Alfred Niederhauser, next to Brother Hofmann.

of the Roman band intervened. The captain ordered Paul bound in chains, and wished to know who he was and what he had done. Some cried one thing and some another, until the captain was so confused that he ordered Paul carried into the castle, the multitude following after, crying, "Away with him" (Acts 21:27-34). Once in the castle, Paul asked that he might speak to the chief captain (of whom, by the by, there were six in each legion of six thousand men). The captain answered, "Canst thou speak Greek?" He supposed Paul to be an Egyptian Jew who had previously made a sedition and escaped (Acts 21:35-38). Then Paul told him proudly, "I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city; and, I beseech thee, suffer me to speak unto the people." The captain consented, and Paul, standing on the stairs, beckoned with his hands to the crowd. There was immediately silence. Then Paul made his famous speech of defense before the multitude, in which he told the details of his conversion and a number of events in his ministry (Acts 9:1-8; 21:38-40; 22:1-16).

The gathering seems to have listened to him in silence until he uttered the word "Gentiles" (Acts 22:21, 22). Then the riot broke out afresh, and the people cried out: "Away with such a fellow from the earth: for it is not fit that he should live." They cast off their clothes, and excitedly threw the dust into the air. The chief captain then commanded that he be brought into the castle to be examined by scourging, that he might learn why they cried so against him.

Paul a Roman Citizen. While they were binding him with thongs, Paul was compelled to reveal his Roman citizenship for protection, and said to a centurion who stood by, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?"

This excited the centurion, and he went and told the chief captain what had been asked of him, and told him to beware, "For this man is a Roman."

The chief captain, upon asking Paul about it, was assured of the fact, then he said to Paul, "With a great sum obtained I this freedom."

Paul answered, "But I was free born," meaning he was a Roman born son of a father who had obtained citizenship.

The examiners straightway departed, and the chief captain was sorely afraid because he had bound a Roman (Acts 22:23-29).

Fourth Year—Jesus the Christ

LESSONS FOR NOVEMBER

By James E. Talmage

Lesson 42. Part of Chapter 37

(For First Sunday in November)

1. Give in detail the first recognition of the resurrected Lord by a mortal person.
2. Describe the visit of Peter and John to the empty sepulchre.
3. How do you explain the fact that the risen Lord forbade Mary Magdalene to touch Him, and soon after allowed the adoring women to take hold of His feet?
4. Explain the hesitancy of some of the apostles, on the resurrection day, to accept or believe the fact of the Lord's literal and bodily resurrection.
5. Detail the "Priestly conspiracy of falsehood" in connection with the Lord's resurrection.
6. Discuss the Lord's walk and talk with the two devoted disciples on the road to Emmaus. Also their recognition of Him as the same Person they had known as Jesus of Nazareth.
7. Give the scriptural account of the Lord's visitation in person to the Eleven and other disciples during the evening of Resurrection on Sunday. What significance do you find in the fact that He ate in their presence?

Lesson 43. Part of Chapter 37

(For Second Sunday in November)

1. Discuss the topic treated in the text book under the heading "Doubting Thomas."
2. Give in detail the account of the Lord's appearing to some of the apostles at the Sea of Galilee.
3. Discuss the converse of the Lord with Peter on this occasion.
4. Consider the desire of John to remain in the flesh until the Lord's second advent. Give scriptural evidence that this desire was granted.
5. Cite other manifestations of the risen Lord in Galilee.
6. Consider in detail the final commission of the risen Christ to the apostles.
7. Give an account of the Lord's ascension from Olivet. Discuss the assuring promise of the angels as to the certainty of the physical return of Jesus Christ to

earth. (Consider carefully the notes following Chapter 37.)

Lesson 44. Part of Chapter 38

(For Third Sunday in November)

1. Relate in detail the call and ordination of Matthias to fill the vacancy in the Council of the Twelve Apostles. What inferences do you draw from this occurrence as to the authoritative status of the Twelve after the Lord's departure?

2. Consider in detail the scriptural account of the bestowal of the Holy Ghost at Pentecost. And the immediate results following. What was the Feast of Pentecost?

3. Summarize Peter's sermon on the Day of Pentecost.

4. Discuss the rapid and phenomenal rise and growth of the Church in the early days of the apostolic ministry.

Lesson 45. Part of Chapter 38

(For Fourth Sunday in November)

1. Consider in detail the topic, "Stephen the Martyr."

2. Discuss the conversion of Saul of Tarsus. Consider the man's early life—his earnestness; his scholarly attainments; his devotion to what he believed to be right; his prompt surrender of social, and possibly official, status; and his devotion to the Church. Explain his change of name from Saul to Paul. Give Paul's summary of the physical manifestations of the resurrected Christ.

3. Give a summarized statement of the manifestations of the glorified Christ to His apostle John. Discuss the close of the apostolic ministry in the Primitive Church.

4. Consider with care the notes following Chapter 38; see especially Note 7 added in third edition of the text book.

Second Intermediate Department

Harold G. Reynolds, chairman; Horace H. Cummings, J. Leo Fairbanks, and Adam S. Bennion

Second Year—The Book of Mormon

LESSONS FOR NOVEMBER

[Prepared by Elder Harold G. Reynolds]

First Sunday

Uniform Fast Day Lesson (See Superintendents' Department.)

Second Sunday

Lesson 35

Pupils' Text: "The Story of the Book of Mormon," Chaps. 44 and 45.

Teacher's Text: "Book of Mormon," II Nephi, Chaps. 15 and 16; "The Story of the Book of Mormon," Chaps. 44 and 45.

Give a short review of the last lesson, and connect same with today's lesson.

What do we understand by the Mosaic Law?

How was the law of sacrifice fulfilled in the coming of the Savior?

What were the carnal commandments?

Review, briefly, Christ's ministry among the Jews.

What people did He have reference to when He said to His disciples, in Jeru-

salem, "Other sheep I have which are not of this fold?"

Who are the ten Tribes?

"How have Christ's prophecies been fulfilled, and how are they being fulfilled concerning the Gentiles?"

Third Sunday

Lesson 36

Pupils' Text: "The Story of the Book of Mormon," Chaps. 45 and 46.

Teacher's Text: "Book of Mormon," III Nephi, Chaps. 17 and 18; "The Story of the Book of Mormon," Chaps. 45 and 46.

1. The sick healed.

2. Jesus blesses the children.

3. Sacrament is administered.

4. Apostles given power to confer the Holy Ghost.

The people had great faith in the Savior, sufficient for Him to heal them.

1. Relate some of the miracles performed by Christ among the people in Palestine, and also incidents of healing in the Church since the restoration of the Gospel in this day.

2. Picture the Savior blessing the children, and the angels ministering unto them.

Compare this with Christ blessing the

children as recorded in Matt. 19:13-15; Mark 10:13-16.

What effect would such a touching scene have upon the parents, also the children?

3. Christ institutes the Sacrament among the Nephites, and gives them the words to be used in blessing the bread and wine.

Read these words and impress upon the minds of the pupils the sacredness of this holy ordinance, and what a glorious privilege it is to partake of the Sacrament. What are the covenants we make with the Lord when we partake of the Sacrament, and what blessings are we promised. How should we live that we may be worthy to partake of the Sacrament?

What did the Children of Israel do in memory of the Christ to come?

Have the pupils memorize the words of the blessings.

4. Christ instructs the people with regard to prayer. (See Matt. 6:5-16.)

How were the Twelve Apostles chosen by the Savior in Palestine. Read Matt. Chap. 10.

The Apostles had already been called and Jesus bestowed further authority upon them. III Nephi 19:4 gives the names of the Twelve.

What are the names of the Apostles in this day? Repeat the fifth Article of Faith.

Fourth Sunday

Lesson 37

Pupils' Text: "The Story of the Book of Mormon," Chaps. 47 and 48.

Teacher's Text: III Nephi 19 to 30 and same as pupils' text.

1. Jesus again appears.
2. The believers baptized.
3. Those baptized receive the Holy Ghost.
4. Christ's prayer III Nephi 19:15-36.
5. Sacrament again administered.
6. Christ's teachings concerning the remnant of the house of Israel.
7. The sign of the fulfilling of the promise, III Nephi Chap. 21.
8. Miracles performed by the Savior.
9. Name of the Church.
10. Special blessings desired by the Twelve.

The Twelve showed their faith and earnestness in entering at once upon their ministry to teach and baptize. A short review of the necessity and mode of baptism might be profitable at this time.

Note that the Savior expresses His thankfulness to the Lord for the faith of the Nephites. Emphasize the fact that

by the faith of the Nephites great blessings were obtained, and miracles performed.

No bread and wine were brought when the sacrament was administered, yet the multitude received the emblem. Draw attention to Christ turning the water into wine and Christ feeding the multitude with loaves and fishes.

What does Christ say with regard to the Gentiles, and His promises to His chosen people. How shall we know when these things are to take place? (III Nephi, Chap. 21.)

Jesus makes very clear the name of His Church, and He does not recognize churches named after men. See Doc. & Cov., Section 115:4. Show how the Church, in this day, received its name. What is required of those who take upon them the name of Christ. What covenant do we make with the Lord when we partake of the Sacrament.

Note the desires of the nine Apostles and of the three. Read Doc. & Cov., Sec 7, concerning John, to whom Christ made the same promise.

Fourth Year—Old Testament

LESSONS FOR NOVEMBER

Lesson 75. The Bible

The Bible is a peculiar book and should be read in a manner different from most books. Like other books, it reveals the thoughts and feelings of the age which it portrays. Unlike other books, it gives us very distinct ideas of God and our relations to Him. When read earnestly and devoutly, it opens our hearts to receive those divine impressions which it is intended to create.

If the Bible is valuable as literature and as a means of interpreting the best writings of man, it is doubly valuable as an interpreter of our own conduct and of our obligations to our Maker. It awakens our conscience and makes us sensitive to the slightest evils that may tempt us in life, and if we would follow its admonitions, it would make the temptations that constantly beset us easier to bear.

This wonderful book has been the battleground of violent controversies. Men have given it private interpretations to suit the peculiar positions in life which they occupy and have made it the object of critical examinations. While it may suit the dispositions of some to approach it is a critical spirit, little good will come to the student of Holy Writ who ap-

proaches it in a controversial spirit. Read the Bible, therefore, with an open heart and an open mind; accept it for what it teaches, and it will amply reward you who pursue its pages with a receptive spirit and a loving confidence. It helps one to know oneself and enables one to look into one's own soul and find God there working out the problems of individual life as He works out the problems of the nations.

Nothing is more helpful to the young man or the young woman than the resolution, determination and confidence that go hand in hand with the knowledge of Holy Writ. The story of the Bible is intended to awaken an interest in the book itself, to make its pages more comprehensive, and to clear up those obscure places which often make this, the greatest of all books, different to understand.

Lesson 76. Review of Genesis and Exodus

To give the children a well connected account of the content of the Bible story, drill them on the substance of lessons 76 and 77. Aim to show the consistency of God's dealings with His people; that He is no respecter of persons, and that He can take any amount of time to bring about His purposes.

The Bible is part of the history and literature of ancient Israel (also called Hebrews and Jews) one of the greatest races of the world in regard to its history and literature.

Bible history has only one purpose: to proclaim how Israel is a chosen nation, having a mission to represent God to the other nations of the earth. Thus while their God is the God of the whole earth, yet Israel is a "Covenant People," or that there is a covenant between God and the "Chosen Nation." Each has a special obligation toward the other. What are they? Name them.

An old English word for "covenant" is "testament;" hence the Old Testament is the covenant of God with His ancient people Israel. Always bear in mind this main thought of God's chosen people and their mission.

The first part of this history is called Genesis, that is "Origin." It describes the formation of the chosen nation. They had not become a nation, but like the different branches of a family, looked to the authority of fathers (or patriarchs) for their rule.

We might expect such a history to begin with the earliest of these patriarchs—Abraham. However, it goes back to

earlier covenants. After relating the creation of the world, the history tells of a covenant made with Adam and Eve. The story of the temptation in Eden shows how this covenant was broken and man driven from the garden. The sin thus commenced grew worse, as we see by the story of Cain and Abel. Then we are told of the flood, and the destruction of the world grown wholly sinful; after this God made another covenant with Noah and his descendants. These two covenants were made with Adam and Noah as the ancestors of all mankind. The next story tells of the call of Abraham to separate himself from the rest of men with the promise that he should be the father of God's special people.

It seemed impossible for the promised nation to come into existence for Abram and his wife had no children. Much prominence is given the birth of Isaac in Abraham's old age.

When Isaac was still young he was called on to volunteer his life in sacrifice at the command of God. He was saved from death, however, and his people again assured of his consecration to a sacred purpose.

As father of a great people, great care was taken in selecting Isaac's wife Rebecca. To them were born two sons. The strange story of the younger receiving the blessing shows how he supplanted the elder as ancestor of the coming nation.

Jacob had twelve sons, ancestors of the tribes of Israel. Most of the children led obscure shepherd life. One of them, Joseph, was a man of strong character and great power. After many strange adventures he became ruler of Egypt under Pharaoh. The famous story of Joseph and his brethren is the natural close of Genesis, for it brings the children of Israel into Egypt—then one of the world's greatest empires—and in this Egypt the next stage of their existence was to be passed.

The second portion of the Bible history is called The Exodus; that is, the emigration of the Israelites, from Egypt to their promised land of Canaan. This is also the period in which they ceased to be merely a large family, and were formed into a nation, with laws and institutions of their own. Accordingly, in the Bible itself this period is very hard reading, for the history is mostly made up of laws and regulations and figures. But there are three famous stories belonging to the history of the Exodus, and these throw a bright light upon three stages in the growth of Israel.

The first is the story of Moses and the

Plagues of Egypt. Egypt is a land of plentiful food and lazy life; the children of Israel yielded to these influences, and gradually lost their manliness. At last they were made slaves by the Egyptians and cruelly persecuted. Moses was raised up to deliver them; and in the narrative of wonders which accompanied their escape from Egypt, we have a picture of the Israelites as they were before the emigration began—a horde of timid and persecuted slaves.

The Bible narrative then tells of their march through the wilderness; how a cloud by day and a fiery cloud by night led the way; how "manna," or bread falling from heaven, fed them, and water flowed from solid rock to give them drink. When Mount Sinai was reached we have a second story: how the Law of the Ten Commandments was given amid thunder and lightning by the voice of God. This is the beginning of the long series of laws and regulations for the government of the people, made known from God through Moses.

Then, at great length, the Bible tells of the wandering for forty years in the wilderness, until the generation of Israelites who had been corrupted by life in Egypt had died out, and a new generation was hardened by the rough life of the wilderness, and ready to conquer the promised land. With the history itself are found minute laws and regulations. Just before the end of the history, our third story comes: the famous story of Balaam. This Balaam was a prophet, brought by the enemies of Israel to curse them: by divine inspiration, instead of a curse he uttered blessings. In the words of Balaam's blessings we see Israel, no longer slavish and timid, but a brave and splendidly ordered people, winning the admiration of their enemies.

Lesson 77

In the third period of the Bible history the emigration of the Israelites had come to an end; they entered the promised land, and warred with the wicked nations who possessed it. They did not, however, drive them out; but, when they had conquered enough land, settled down with foes all around them.

Viewed in the light of Israel's mission as the chosen people of God this period is a transitional stage in their history. Originally, Israel was unlike other nations in that it had no visible king. God was the ruler of Israel: and His will was made known to the people, at first by the fathers, and then by Moses, who is termed a "prophet"—the word means "interpreter of God." But contact with the

nations of Canaan produced in the Israelites a desire for visible kings to lead them in battle. They thus became a divided people: one part longing for these external kings, others standing for the rule of the invisible God. The first of these parties grew the stronger, and in its next period we shall find that Israel has a succession of kings.

In this middle period the government of Israel is described by the words, "Every man did that which was right in his own eyes." This does not, however, prove that there was no rule of any kind. "Every man" must be understood as every head of a family, or chief of a village; and the meaning is that there was only local or family authority, without any form of national government. But from time to time the oppression of surrounding foes forced common action upon the tribes of Israel. At such times there arose the "Judges," who have given their name to the period. This word as used in the Bible has not its modern meaning: it describes those who work out some act of justice or deliverance, often by war or violence. The Judges are thus the "heroes" of Israel's history. As heroes and deliverers these Judges were obeyed by the whole nation, or large portions of it, for a time; and this temporary or partial rule of the Judges was thus a preparatory stage for the coming period when the whole nation was governed by a succession of regular kings.

The first leader of Israel at this time was Joshua; he, however, is not called a judge, but was the assistant and successor of the prophet Moses. Under Joshua the people entered the promised land and made their first conquests. His achievements are here represented by the story of the crossing of the Jordan and the capture of the first city, Jericho.

After a time we find Israel oppressed by a Canaanite king whose chariots of iron made him irresistible by a nation of foot soldiers. At this crisis a woman rose up to the judge. Deborah not only roused the people to resistance, but, choosing Barak as her commander-in-chief, herself marched against Sisera, and marvelously overthrew him. This incident has called forth a great poem—the Song of Deborah.

Another story commemorates Gideon and his wonderful achievements against the Midianites, a horde of wandering peoples whose countless numbers made them almost irresistible. In the general history this represents an important point; for the people invited the victorious Gideon to be their king; but he was true to the principle that only the Lord should reign over Israel.

Jephthah, another judge, is commemorated by the strange story of Jephthah's vow.

The chief foes of Israel were the Philistines, and in the constant wars with these some great champions arose. One of these was Samson, whose name is familiar to all time as a hero of vast strength and reckless valor. Samson's feats and his strange death form a succession of stories.

Of the judge Eli we only read in his old age. But under him there arose Samuel, the greatest prophet since Moses, and founder of a succession of prophets in the period that followed. The favorite stories of Samuel's birth and boyhood are given. It is in his time that the desire of the people for a visible king reached its height, and Samuel received the divine command to give way to it. Accordingly, he anointed Saul. But though Saul himself reigned, his unworthiness caused his family to be rejected from the succession to the throne; and Samuel anointed David, the first king from whom Israel was to trace its royal line. Saul resented this anointing of his successor in his lifetime; and the final story of this period relates the adventures of David under the persecution of Saul, and especially the friendship of David with Saul's son, Jonathan. The battle of Gilboa brought about the death of Saul and Jonathan, and the accession of David to the throne of Israel.

In the fourth period of its history Israel was governed by visible kings. But a portion of the nation still stood for the idea of looking directly to the Lord for the guidance of His people. They were represented by a succession of prophets, or interpreters of God, who were inspired to make objections when the kings were leading the people astray. Thus the history of this period took the form of a government by kings and an opposition of prophets.

The Bible history now gives, in regular order, descriptions of the kings and accounts of the chief events of each reign. Its most important parts, however, are where the mere narrative of events is interrupted by the stories of the prophets, as they arose one after another to take part in Israel's affairs. It is chiefly these stories of the prophets which are represented in the present section.

David was the founder of the Israelite monarchy. He was the first to gather the scattered settlements of his people into a united nation. He made the city of Jerusalem, which he captured from the Jebusites, his metropolis. Unlike other

conquerors of history, he was a poet and musician, and laid the foundations of his country's literature. He also established a ritual of worship, and collected the materials for the Temple which his successor was to build. David was so much "the man after God's own heart" that there was not much room in his reign for prophetic opposition. But one of our stories relates the great sin of David, and the prophet Nathan's rebuke. As one consequence of this sin David had continual trouble in his family, and a second story is devoted to the rebellion of Absalom.

Solomon completed the Temple which his father had planned; this was the centre of the national religion, and one of the most wonderful buildings of antiquity. He also extended the commerce of Israel to distant parts of the world. But, while all this made Solomon's reign the most splendid portion of Israel's history, it also introduced luxury and other kinds of trouble. Solomon's greatest personal distinction is the fact that he appears as the founder of the philosophy, or as it was called "wisdom," of the Hebrews. One of the stories in this series is connected with the wisdom of Solomon.

Under Solomon's son, Rehoboam, the division took place. Henceforward there were two separate kingdoms. Only two of the twelve tribes followed Rehoboam, and these made up the kingdom of Judah; to this, however, belonged Jerusalem and the Temple. The ten tribes, under their leader Jeroboam, set up the northern kingdom, usually called the kingdom of Israel, and built the great city of Samaria as a rival to Jerusalem.

The Bible history deals most fully with the northern kingdom of Israel, in which the chief struggle between kings and prophets took place. After a succession of many kings, and several revolutions, there came to the throne the supremely wicked family of Omri, of which the chief representative was King Ahab. He had for queen the infamous Jezebel, a princess of the great merchant city Zidon; in their reign the worship of the foreign god Baal was set up in Israel in antagonism with that of Jehovah. The crisis brought out Elijah, greatest of the prophets; and the Story of Elijah is here given at length. As Moses chose a successor in Joshua, so Elijah left Elisha to carry on his work: the wonder stories of this prophet are in part given below. The kingdom of Israel became more and more corrupt, until at last it fell before the Assyrians, the oriental people who were at that time overrunning large parts

of the world. The ten tribes were carried away into captivity, and lost among the populations of the far East.

Meanwhile, the kingdom of Judah had its succession of rulers, its sins, and its revolutions; but taken as a whole showed much more fidelity to the worship of God than the sister kingdom. Two names stand out prominent from its list of kings. Under the pious Hezekiah Judah was threatened by Assyrian invasion, and Jerusalem was besieged by the armies of Sennacherib. Here appeared the great prophet Isaiah and kept the king and people firm to their trust in the Lord. The famous story of the overthrow of Sennacherib is given. Josiah was no less pious than Hezekiah. In his reign was suddenly discovered the 'Book of the Law': what exactly this book was is not now known but the discovery led to a religious revolution. At last the corrupted kingdom of Judah in its turn was overthrown by another Eastern people the Chaldeans; and large part of the Jews carried captive to the Chaldean city of Babylon.

At the close of the last period both the kingdoms of Judah and Israel had been carried away into captivity. Something like seventy years elapsed before there was any sign of their deliverance; and during this period their Babylonian conquerors were themselves conquered by the Medes and Persians. But meanwhile the history of the Hebrew people is not entirely lost: certain stories preserved in other parts of Scripture give us a glimpse of the exiles in their land of captivity.

These stories of the Exile are amongst the most famous stories in all literature. One group of them has for its heroes Daniel and three less distinguished companions of his, who were all carried together in Babylon. This Babylon was the chief city of the Chaldeans, a people distinguished among the nations of antiquity for 'soothsaying,' or the power of reading the future by the stars or other means. By the aid of God Daniel and his companions were able to surpass the Chaldeans in their own art; they thus were raised to the highest positions in the empire. Alike when they were lowly and when they were exalted, all efforts to shake their fidelity to the worship of their fathers' God proved

vain. Thus by the agency of Daniel and his fellows the Chosen Nation even in its captivity was enabled to continue its mission of witnessing for God to the nations.

As the men of the Exile are represented by Daniel and his companions, so we have a picture of the women in the beautiful Story of Esther. Who exactly is the monarch alluded to under the name Ahasuerus it is difficult to determine; but his empire is said to consist of a hundred and twenty-seven provinces, with Jews scattered through them all. Esther was a girl chosen for her beauty, after the empire had been searched through and through, to become the queen of Ahasuerus. She had not told her Jewish birth; and her cousin Mordecai, who had brought her up from childhood, remained amongst the humbler courtiers to watch over her safety. By the skill of this Mordecai, and the royal position of Esther, she was enabled, though at the risk of her life, to avert a dreadful blow aimed at the Jews throughout the empire, by which it had been intended to destroy the whole race. Mordecai became prime minister of the empire, and the deliverance was celebrated by an annual feast of the Jews.

At last came the Return from Captivity. This was not a single incident, but a series of migrations, by which successive bands of exiles were permitted to return to the holy land, and set up again the worship of God. The effect of the Exile was to sift for ever the earnest worshippers of God from the Israelites who were inclined to idolatry; only the former would care to return to Palestine, and the restored community was not the Hebrew nation but the Jewish Church. The chief names connected with the Return are Ezra and Nehemiah. The portion of Scripture entitled *The Chronicles* was the production of this restored Jewish Church, and contains the documents throwing light upon the Return from exile. One story here given is Nehemiah's description of his journey from Babylon and the rebuilding of the walls of Jerusalem. The account of the Renewal of the Covenant, under Ezra and Nehemiah, between God and His restored people; and the prayer in which the whole history of Israel is reviewed.—Old Testament Stories.

It is not what we possess or what we seem, but what we are which brings to most the greatest happiness.—W. Stewart Royston.

First Intermediate Department

Geo. M. Cannon, Chairman; Josiah Burrows and J. W. Walker

Second Year—Old Testament Stories

[By John W. Walker.]

JOB

"The patience of Job" is a characteristic expression used when we desire to refer to a certain virtue in an individual. Little do we think of the honor of such a comparison.

This patriarch whose home was in the northern part of the Arabian desert was greatly loved of the Lord. He came under the chastening hand of God, however, in the great affliction he went through; but "Whom the Lord loveth he chasteneth."

Job became the possessor of great riches in camels, sheep and cattle and was greatly honored by all the people. His great riches, however, did not cause his faith in God to waver. He also had seven sons and three daughters. It was his great faith that led him to exclaim after untold sorrow and trouble had come to his home "the Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Let me tell you of some of his trials. There came a messenger one day telling him that the oxen and animals were plowing and feeding when a crowd of Sabeans fell upon the servants attending them, killed them and drove away the animals. Before this servant had delivered his message another came in and said fire from heaven had consumed all the sheep. Still another arrived with the news that the Chaldeans had taken all the camels and slain the servants.

But most terrible of all was the message brought by another that a great wind had destroyed the house in which were his sons and they had been killed. After all this sad news he fell to the ground worshiping his God and uttered the exclamation quoted above—"Blessed be the name of the Lord."

Satan, who had been the cause of all this trouble, now desired to afflict Job in person. He caused boils to appear upon Job's body from his head to his feet. So badly was he afflicted and so great his grief that three of his friends spent days with him in trying to console him. Because of his extreme affliction they entered into no conversation with him for seven days and nights.

They expressed the thought to him

that he must have been guilty of gross wickedness in his life or such afflictions would not come upon him. Job maintained his innocence, however, claiming that the righteous do not always escape the chastening hand of the Lord.

The conversation which followed between him and his three friends and one other who joined them later, as recorded in the book of Job, is looked upon as one of the gems in literature. Make up your minds to read it for yourselves.

Job acknowledged his weakness before the Lord and in the end had all restored to him in greater abundance than at first. He was also again blessed with seven sons and daughters. The daughters were fairer than any in the land. After this Job lived an hundred and forty years.

We will not need to fear men if we are living right lives, for while they might destroy our bodies they cannot destroy our souls. Rather fear him that can destroy both body and soul.

UZZIAH

There is one sentence in the 26th chapter of II Chronicles that tells us of the great lesson that King Uzziah learned. Can we also profit by his experience? "As long as he sought the Lord, God made him to prosper."

When only sixteen years old he was made king by the people of Judah, to reign in Jerusalem. Following in the steps of his father he did what was right in the sight of God and was made prosperous. When he went to war with the Philistines, or the Arabians, or later when he built cities among those people, success attended his work. His fame spread everywhere even into the borders of Egypt. Many brought gifts to him. He had towers erected at the gates and corners of Jerusalem and fortified them. Towers were erected in the desert and wells were also dug for he had many cattle and great vineyards.

In addition to all of this he had hundreds of thousands of fighting men and some of his officers invented great fighting machines which were placed on the towers. You will learn from this that he became very prosperous.

He could not stand prosperity and in the height of his success he sinned against God. Even kings must show respect when they go into the temple of God. His great sin was in entering the temple and attempting to burn incense

there when that was the express duty of the priests. Many of the priests followed him in and plead with him not to break the law of God and to avoid showing irreverence for sacred things, but it was of no avail.

His anger was aroused and he withstood the priests but in the midst of it all he was stricken with leprosy and fled from the sacred house. This terrible disease is incurable.

Have you ever wondered whether the Lord would be displeased with some of our actions in His holy houses?

Name some of these houses. What should be our duty immediately upon entering? What do you think of the Sacrament as a sacred ordinance? Name ways in which reverence can be shown.

ISAIAH

Isaiah was the first of the great Hebrew prophets, living 760 B. C. Most of his work of warning the people and preaching to them took place during the reign of King Uzziah spoken of in our last lesson. Because of the sublime thoughts and beautiful teachings that he gave expression to he reached the highest rank among the prophets. Very little is recorded regarding his life, but we have a record of many of his beautiful teachings. His prophecies are particularly interesting because they tell of so many things that were to take place in the days in which we live, although they were uttered many years before even the Savior was born. Some of them tell of the changes that are to take place just before the Savior comes again. You will be interested in hearing part of them.

In the 29th chapter there is recorded a remarkable prophecy regarding the coming forth of the Book of Mormon. All of you will remember how the Prophet Joseph received the gold plates which had been hidden in the Hill Cumorah for hundreds of years and of the translation of them into the book called the Book of Mormon.

During the translation of them Martin Harris presented some of the characters to Prof. Anthon of New York, who told him that they were genuine and properly translated and gave him a paper certifying to that effect which the professor afterwards destroyed when he learned that they were received from an angel, because he did not believe that an angel had come to earth again. Your teacher will tell you more of this and you must read from the 9th to the 19th verses and have them explained to you. The prophecy was fulfilled, even to the repeating

of exact words found in the 11th and 12th verses.

You must not fail to read the 11th chapter of Isaiah, for in that Isaiah tells of the time when the wolf shall dwell with the lamb and the leopard shall lie down with the kid. Read the first nine verses, for they tell of that great time of peace. Also Isaiah 65:19-25.

Have you ever thought that man must lead in kindness to the wild animals if we expect to have them show kindness to us? The Prophet Joseph Smith preached this doctrine. If you will read in the "History of the Church," Vol. 2, page 71, of an experience he and his brethren of Zion's Camp had with some rattlesnakes, you will find that he practiced it also.

Could we study Prof. Paul's book, "Farm Friends and Spring Flowers," we would soon learn that many of those insects we think are our enemies are our friends.

The Millennium, that time of peace, was what Isaiah looked forward to and urged all to prepare for. There are other of his prophecies that might be considered, but if you fully understand what these two mean to us you will have had a very interesting lesson.

Discuss the words of Prof. Anthon and their fulfillment of Isaiah's prophecy.

What do you think of home as being the place where peace should reign first?

Discuss our duties towards the animals, birds and insects and the good they do for man.

Fourth Year—Lives of the Ancient Apostles

[By David O. McKay]

Note: (These lessons have had to be condensed. After studying the text, the teacher should outline and elaborate.)

PAUL

Lesson 31. At Thessalonica and Berea

Text: Acts 17:1-15.

"To banish, imprison, plunder, starve, hang, and burn men for religion is not the Gospel of Christ, but the policy of the devil. Christ never used anything that looked like force but once, and that was to drive bad men out of the temple, not to drive them in."—Jortin.

Thessalonica. After the cruel treatment Paul had received in Philippi, he was not in a condition to endure long travel, and hardship; yet he and his companions traveled over one hundred miles before they reached Thessalonica.

This city, the capital of Macedonia, towards which Paul had been directing his course ever since he left Troas, was an important trading center. "Indeed, in all Greece," says Fouard, "if we except Corinth, there is no harbor with a finer situation; the anchorage is of the best; the roadstead is as smooth as a lake, while the neighboring valleys give access to highways leading into Epirus and upper Macedonia."

How Named. At one time the city was called Therna; but in the days of Alexander the Great, it was named Thessalonica for Alexander's sister, Thessalonica, the wife of one of Alexander's generals.

This name, slightly shortened clings to the city today. It is now called Saloniki and is one of the centers of the great war that is, at the present time, wasting all Europe. In importance it is the second city in European Turkey.

Tired and worn and penniless, Paul entered this great city. Tired and worn in body, but fresh and vigorous as ever in spirit, he took immediate steps to give to the people the glorious message of the Gospel of the Redeemer.

The first meeting was probably held in "the synagogue," for Thessalonica was then, and has been since, a strong Jewish center.

For three successive weeks, Paul and Silas "reasoned with them out of the scriptures; opening and alleging that Christ must needs have suffered and risen again from the dead; and that this same Jesus, whom, he said, 'I preach unto you,' is Christ."

Nor was it only in the synagogue that these earnest missionaries proclaimed their message, but in the street and in the workshop.

Laboring With His On Hands. Paul and Silas lodged with a man named Jason, where Paul worked at the trade he had learned in Tarsus. Paul says himself that he "labored night and day, that he might not be burdensome to any of them" (I Thess. 11:9). Thus "late at night, when the sun had long set on the incessant spiritual labors of the day, the apostle might be seen by lamplight laboring at the rough haircloth, 'that he might be chargeable to none.'"

We can well imagine that he was frequently interrupted in this work by men and women who would seek for more light on the doctrines of the Gospel. The result was that Paul made scarcely enough money to pay for his food and clothing; and if the good saints in Philippi had not sent him relief, he and Silas would perhaps have been in actual want.

Not many Jews believed, so Paul and his companion turned to the Gentiles, many of whom believed, "of the devout Greeks a great multitude, and of the chief women not a few."

The Storm Gathers. But when the unbelieving Jews saw great numbers accepting this new Gospel, they became very jealous and angry. They went among a low, ignorant class of the citizens, "certain lewd fellows of the baser sort," and told them that these Christians are setting the whole world in an uproar, and ought to be driven out of the town. So they gathered a mob, and surrounded the house of Jason where the elders lodged.

But, fortunately, Paul and Silas were not in, and could not be found. Perhaps some friend, or it may be the Spirit of the Lord had warned the Lord's servants not to go home just at that time.

Not finding the Elders, the mob dragged Jason and some other brethren before the rulers of the city and said:

"Those Christians that have turned the world upside down have come hither also;

"Whom Jason hath received; and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus."

How easy it is sometimes to pervert the truth into a lie!

Paul and His Companions Escape. Jason and his friends had to give "security," (by which is probably meant that they had to deposit money as assurance that they would do nothing against the government, after which they were permitted to go free).

But the mob was still bitter against Paul and Silas who were advised by the brethren to leave immediately. This they did by night, traveling fifty-one miles to Berea.

At Berea. Persecution and suffering could no more stop these inspired workers from preaching the Gospel than it could stop them from breathing, so as soon as they arrived at Berea, "they went into the synagogue of the Jews." The Jews here were more noble than those in Thessalonica, and would reason from the scripture, which was the Old Testament, kept in sacred rolls in the synagogue. So we conclude that the Bereans, not only listened attentively to what the missionaries told them but searched the scriptures to see if what they said was in harmony with the Law. When they found that it was, many believed, "also of honorable women who were Greeks, and of men not a few."

The Storm Follows Them. As the

Jews had gone once before from Iconium to Lystra, so they came now from Thessalonica to Berea, "like hunters upon their prey," and "stirred up the people:"

But the seeds of truth had taken root in the rich soil, and while the storm of persecution threatened to deluge Paul, it served only to strengthen and vitalize the Gospel field.

Leaving Silas and Timothy to continue the work, to bless and encourage the saints, Paul became once more a fugitive and was conducted by some of the brethren to the sea. From some point on the coast he embarked for Athens.

Aim: To defend God and the truth in the face of opposition and persecution is a sure manifestation of sincerity and greatness.

Lesson 32. At Athens

Text: Acts 17:16-34.

"Every one wishes to have truth on his side, but it is not everyone that sincerely wishes to be on the side of truth:"—Wheatley.

"Sometimes a noble failure serves the world as faithfully as a distinguished success."—Dowden.

Perhaps few if any of the young folks who read these lessons have ever been alone, even for a short time, in a strange city; but it may be that some of your fathers or brothers have. If so, you may learn by asking just how lonesome one can feel when one is in a large crowd, in a strange city, and out of sympathy with the people around him. To be

"Amid the crowd, the hum, the shock of men,

To hear, to see, to feel and to possess,
And roam along the world's tired denizen,

With none to bless us, none whom we can bless;

This is to be alone; this, this is solitude."

Such must have been Paul's condition after he said good-bye to his brethren, and walked through the streets of Athens alone.

This loneliness impressed him so deeply that he afterwards wrote to the Thessalonians that he "was left in Athens alone" (I Thess. 3:1). He had sent a command back to Berea for "Silas and Timothy to come to him with all speed;" but until they came, he was the only Christian in the great pagan city.

Statues and Deities. As Paul walked through the streets of Athens, he saw

many statues and memorials built in honor of men and mystical gods. Some of these were the statues of the great men of Athens, such as Solon the lawgiver, Conon the admiral, Demosthenes the orator." Among her deified heroes were Hercules, Mercury, Apollo, Neptune, Jupiter, Minerva, and many others, and in one place, in the center of all these was an altar to the "Twelve Gods." "There were more statues in Athens than in all the rest of Greece. It has been said as almost a truth that it was easier to find a god in Athens than a man." There were altars erected also to Fame, to Modesty, to Energy, to Persuasion, and to Pity, and Paul saw one inscription,

"To the Unknown God."

In the Market Place. In the city was a common meeting place called the Agora. Here the Athenians gathered to talk about and discuss the questions of the day. Idlers and professed philosophers mingled together eager to hear anything new. While Paul was waiting for his companions, he visited this gathering place daily, and conversed with those whom he met. From him the crowd heard, for the first time, about "Jesus and the Resurrection."

He also attended the service in the synagogue, and disputed with the Jews.

So Paul, though lonely and discouraged, and perhaps gloomy because of the ignorance and wickedness he saw around him, yet "began to stir the city because of the message he announced. The Athenians and strangers, too, began to get curious; for some of them, Luke tells us, "spent their time in nothing else, but either to tell, or to hear some new thing."

Then certain philosophers began to hear about him, and took notice of him. Some said,

"What will this base fellow say?"

And others,

"He seemeth to be a setter forth of strange gods; because he preacheth unto them Jesus and the resurrection."

Mar's Hill. On the top of the hill of Areopagus was a platform which was reached by a flight of stone steps leading immediately from the Agora. On this had sat the leading judges who had, for time immemorial, decided important questions of religion, or passed sentence on the greatest criminals. Because Mars was supposed to have had his trial there, it was called "Mar's Hill." On the brow of this hill was built the temple of Mars.

To this important and memorable spot, the philosophers led the Apostle, saying,

"May we know what this new doctrine whereof thou speakest is? For thou

bringest certain strange things to our ears; we would know, therefore, what these things mean."

Paul accepted the invitation, and delivered one of the most memorable addresses in the world. You will notice, however, that he does not even mention the name of Christ, but tries to influence his hearers by leading them from what they were interested in to what he wanted them to be interested in. (Read and explain sermon Acts 17:22-31.)

As soon as Paul mentioned the resurrection of the dead, he was interrupted. Some broke out into laughter and made light of his remark. Others were more courteous, and said as they withdrew from him, "We will hear thee again on this matter."

Paul must have felt almost crushed with the thought that his sermon had been an utter failure; but he had done his duty, and the seeds of truth had been sown. They bore fruit in the conversion of Dionysius, a member of the court of the Areopagus, and of a woman whose name was Damaris, and "others with them."

After remaining a short time, "he left Athens as he had lived in it, a despised and lonely man." Yet that short visit, and that interrupted speech, characterized as both were by a sincere desire to call the erring and wicked to repentance, have made Paul more famous than any of the philosophers, so wise in their own conceit, who mocked and spurned him.

Aim: False ideas and vague philosophies blind men's minds to the truth.

The Gospel is the true philosophy.

Lesson 33. At the close of the Second Mission

"Life has no blessing like a prudent friend."—Euripides.

"The only way to have a friend is to be one."—Emerson.

Alone in Corinth. It is probable that Timothy joined Paul in Athens; but if so, he returned immediately to the churches in Macedonia. Thus it was that Paul sailed from Athens alone, and having landed at the seaport of Cenchrea, walked eighteen miles to Corinth. Here he found many Greeks and Jews. There were crowds also of strangers who came there to see the great games and races for which Corinth was noted. Corinth, at that time, was a great commercial center, and merchantmen, and other traders from far and near made up its population. If Athens was a learned city, Corinth was a wealthy and wicked

city. So Paul's loneliness here must have been just as keen as it was in Athens. Indeed, he says himself that he went there "in weakness and in fear and in much trembling."

Aquila and Priscilla. Just about that time a Roman emperor named Claudius issued a decree that all Jews should be banished from Rome. Among those who had to leave were a man named Aquila and his wife Priscilla. Whether they were Christians before they came to Corinth is not known. At any rate, they were among the first friends Paul met in that city. It may be that they became acquainted because Aquila and Paul had the same trade, for they were both tent-makers. At any rate, Paul lived with them, and (if they were not Christians before) converted them to the Gospel, to which they remained staunch and true. These friends were a help to Paul in furnishing him employment, but in a greater way by proving to be true friends indeed.

In the Synagogue. Every Sabbath day, these three friends and fellow-laborers would lay aside their unfinished tents, and go to the synagogue to worship the Lord. Paul, as usual, would speak to his countrymen and to the converted Greeks, and proclaim to them the glorious message of the risen Redeemer. He would reason with them from the scripture, and persuade them to become Christians.

Timothy and Silas Join Paul. For some time, he seems to have been less energetic than usual. He was more discouraged than enthusiastic. But, just at that period, he was joined by his two dear friends Timothy and Silas. Their coming gave him new heart, or as Luke says, "he was pressed in the spirit, and testified to the Jews that Jesus was the Christ." Judging from the strength Paul received from the companionship of these friends, he realized that,

"A true friend is the gift of God, and He only who made hearts can unite them."

But the more boldly and earnestly Paul preached, the more bitterly those unconverted Jews opposed him. Finally, when they blasphemed the name of God, and refused to accept the truth Paul "shook his raiment" and said, "Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles."

The Chief Ruler Converted. But many were converted, and among these was Crispus, the chief ruler of the synagogue "he and all his house." His conversion, with the crowds of Corinthians who were baptized also, only made the Jews more bitter than ever, and they began to threaten Paul.

Comfort from the Best of Friends.

About this time Paul wrote his second letter to the Thessalonians. In it he asks especially for their prayers that he might be delivered from the wicked men around him. "Pray for us, brethren," he pleads, "that the word of the Lord may be preached freely; and that we may be delivered from unreasonable and wicked men."

And Paul prayed, too, and he received a direct answer from the Lord, who said: "Be not afraid, but speak, and hold not thy peace:

"For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

In the House of Justus. When Paul left the synagogue, he held meetings in a house that "joined hard to the synagogue;" that is, it was perhaps next to it. Here Paul and his two companions continued preaching. This so exasperated the Jews that they concluded to try to get Paul either expelled or punished.

Gallio. Now it so happened that just at that time a new governor was appointed over Achaia. His name was Gallio, and he was known as a very "kind and gentle man." Thinking he would be easily influenced, the Jews had Paul arrested, and dragged him before the

"judgment seat," saying falsely, "This fellow persuadeth men to worship God contrary to the law."

Paul arose, or beckoned some way that he desired to answer the charge; but Gallio stopped him, and addressing the Jews, said:

"If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you; but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters."

And he drove them from his presence.

So Paul was not harmed, just as the Lord promised. But the Jews were; for the Greeks took their leader and whipped him even before the "judgment seat."

Paul remained in Corinth one year and a half, and established there a strong Church.

Then, as the time for the Passover at Jerusalem was drawing near, he bade good-bye to the saints; and taking Aquila and Priscilla, Silas and Timothy, his faithful friends and companions, he set sail for Ephesus, thence to Caesarea, and Jerusalem.

Aim: True friendship and the inspiration of the Lord are among life's greatest blessings.

Primary Department

Chas. B. Felt, chairman; assisted by Florence S. Horne and Bessie F. Foster

Notice to Stake Supervisors, Primary Department

A meeting of the Stake Supervisors of the Primary Department will be held in Barratt Hall at 4 p. m., Saturday, October 7, 1916, at which all Supervisors in attendance at the semi-annual Conference are urgently requested to attend. Those Stake Supervisors who may not be in the city at the time mentioned are requested to appoint a representative, who will be gladly received.

Come prepared to: (1) Submit suggestions as to the most pressing need of your local workers (Primary class teachers) which could be profitably discussed in our conventions for 1917.

(2) To discuss: "Applying the Teacher-Training Course given in the Local Board meetings, to our Department, as one way of making our Union meetings more effective."

Primary Supervisors and representatives are invited to join with the Kinder-

garten Supervisors at a meeting to be held in Barratt Hall on Sunday morning, October 8, at 8 a. m., to consider the subject of "The Child" as outlined in that department's section of the JUVENILE INSTRUCTOR for September, to which outline we invite your attention.

Primary Department Committee.

LESSONS FOR NOVEMBER

First Sunday

Fast Day Thought: In reviewing the last lesson, impress the children with the thought that the Lord permitted the trials to come upon His beloved people to see if they really loved Him and His Gospel which He had given to them. He tried them to see if they loved the Gospel enough to suffer for it. Then trials made them patient, strong and brave. Sometimes the Lord tries us. He does not always give us all the beautiful things we desire. Sometimes He lets sickness

come and even death. Often He does these things to see if we surely love Him even in sorrow, and are patient and brave. If we are, then some day He will give us richer blessings than we can now imagine.

Lesson 17. The Mormon Battalion

See "One Hundred Years of Mormonism," Chapter III, Part Fourth and "A Young Folks History of the Church," by Nephi Anderson, p. 137. See also map, p. 135.

Aim: Loyalty brings joy and blessings.

Memory Gem: "Loyalty to duty is the way to glory."

Songs: "America," other patriotic songs or any song about the Mormon Battalion the children may already know.

Outline:

I. Condition of the Saints.

1. In temporary stopping places.
2. Homeless, sick and suffering, surrounded by dangers.
3. Journey and labor before them.

II. The Call to Arms. A Supreme Test of Loyalty.

1. Request sent by Brigham Young to the President.
2. The answer.
3. How received and responded to.

III. The Departure and Journey.

1. Instructions and promise of Brigham Young.
2. Their attempt at merriment.
3. Hardships of crossing the desert—an unequalled march of infantry.

IV. Sojourn in California.

1. Promise of Brigham Young fulfilled.
2. Things they accomplished.

V. Their Return to their Loved Ones.

1. Many missing.
2. Families scattered in different places.
3. Joy from having performed their duty.
4. Their example of loyalty to the flag to all America.

Point of Contact: Show a flag. Talk of our love for and pride in our flag. Speak of the meaning of the flag—red for courage, white for purity, blue for loyalty. All of these virtues God loves. Each of us should possess them. Teachers might speak of the many millions of soldiers fighting in Europe, showing their courage and loyalty to their countries. If soldiers from your home have recently responded to the call of the United

States, a little time may be spent speaking of their patriotism.

The Saints made temporary stopping places. Many were sick, some had already been buried by the wayside. All were homeless and sorrowful. They were weary but must plan for the long journey ahead of them—a journey through a wilderness where only animals and Indians roamed—to a new home which they would build for peace.

While preparations for the journey were going on, President Young sent a messenger to the President of the United States, telling him of the cruelties suffered by the Saints, their loyalty to the government, their necessity of seeking a new home and asking him to employ them to carry supplies to Oregon or other places on the coast. News came that war had broken out in Mexico and the President saw a way in which to use these pioneers. He would ask five hundred to be soldiers to fight the Mexicans. This was the answer the messenger brought to a people, homeless, sick and poor! These people had failed to receive help from their country, indeed it almost seemed as though it had permitted mobs to rob them, murder their prophet and turn them out homeless! Now it was asking aid at a time when they were facing all the dangers of crossing the wilderness, when every able bodied man was needed to protect them from the red men and beasts of prey, when the sick needed every support they could cling to! Five hundred of their best men wanted! What did they do? It was the testimony of the Gospel which enabled them to make the sacrifice! President Young said, "You shall have the battalion," and five hundred men volunteered to go.

Tell of the instructions of President Young—to be true to their country and their God; to remember their prayers; never to steal, even from their enemies; not to swear; to be clean and treat all men kindly. He promised them that on no occasion should they be required to shed human blood.

Tell of the "farewell" party when all tried to be happy, but the many faces concealed sad hearts.

It is said that their march is unequalled in history. Trace it on the map. Tell of some of the hardships endured. They nearly boiled in the sun of the desert and almost froze in the mountains. Their food ran short and they were reduced to half rations. They went without water for whole days. They worked their way over mountains, dug wells, hewed passages through solid rock without even a guide.

When they arrived in California, they showed their loyalty by doing just what was commanded. The promise of President Young was fulfilled. They did not fight. They spent their time doing better things, digging wells, building houses, and teaching the Spaniards how to do these things.

At last, when their time was up, July 17, 1847, most of them came back to their loved ones. Some were even willing to re-enlist. Some remained and discovered gold in California.

By the time they returned many of their loved ones had come to Salt Lake Valley of which we will learn later, while some were still at Winter Quarters, etc.

What joy must have been theirs after they had accomplished their duty. We are never so happy as when we have done right, no matter if it does mean sacrifice. Theirs is one of the brightest examples of loyalty in the history of nations. We are all proud of them. It shows the world that the Latter-day Saints are true, loyal Americans.

Application: We can be loyal to our country by keeping its laws and being honest, brave and pure. When we grow older, if our country ever needs us we should be willing to respond. To whom should we be even more loyal than to our country? We can show our loyalty to our Heavenly Father by obeying the bishop, the president of our Church, etc. Do you think that if you were asked to do something for the Church that you would be willing to do it? Some day, if you are called to go on a mission, do you think that you will be willing? Missionaries are as loyal to the Lord as soldiers are to their country.

Lesson 18. Crossing the Plains

Reference: "One Hundred Years of Mormonism," Part Fourth, Chap. IV.; other reliable histories or biographies; former numbers of the JUVENILE. Personal experiences related by the Pioneers themselves will prove very valuable.

Aim: Heroism and perseverance bring success.

Memory Gem:

If a task is once begun
Never leave it till it's done;
Be the labor great or small,
Do it well or not at all.

Song: "Dare to do Right."

Pictures: Brigham Young, Pioneer Camp, Entering the Valley, etc. A map of the journey may be found on page 135 of Nephi Anderson's "A Young Folks History of the Church."

Outline:

I. Preparation for the Journey.

1. The Saints at Winter Quarters.
2. Selecting men, gathering supplies and equipment.

II. The Journey.

1. Discipline.
2. Obstacles of travel.
3. Camp life.
4. Indians and buffalo.
5. Observance of the Sabbath.
6. Climbing the Rockies.

III. Arrival at Their New Home.

1. View of Great Salt Lake Valley, July 24, 1847.
2. "This is the Place."

Point of Contact: How many have ever been out camping? What did you have to get ready? Were you going for pleasure to some nice, cool spot or did you have to go? Were you going for a few days or for months or years?

We learn in the Bible of the Israelites traveling across the wilderness to reach the Promised Land where they could serve the Lord as they knew was right. Today we will learn of the journey God's chosen people took in this dispensation so that they might worship the Lord in righteousness, unmolested. God raised up the mighty leader, Moses, to lead His people ages ago. He raised up another leader just as mighty, Brigham Young, to lead the Latter-day Saints.

A great many of the Saints were at Winter Quarters. The preparations for the journey were made there.

In selecting men to go with him, Brigham Young chose some carpenters, some blacksmiths, bridge builders, farmers, mechanics, etc., for they were going to a place where all these would be needed, for no one lived in this country. They took all kinds of provisions, for there would be no stores in which to buy things to eat or wear. They took cows and chickens. They took seeds to plant in their new home. Then they loaded all these things in wagons, for there were no trains or automobiles in which to cross the plains, and yoked their oxen to make the long journey. Oxen are very much like cows, but larger and stronger—that is why they were used. (Show a picture.) The mothers and children rode in the wagons, but most of the men and boys walked. These people were called Pioneers, because they had to travel a long way to a new country where no people had ever lived before.

Tell of the many, many days of hard travel with no roads—just sagebrush and dry sand. Picture camp life. Hunters went out and supplied the camp with buf-

falo, deer, antelope, geese, ducks, etc. They only killed enough to eat, and no more. They often sang songs around their camp fires. Tell of how they camped at night with their wagons in a circle. They never traveled on Sunday, but observed it as the Lord's day.

Often they came to large streams of water to cross, with no bridges. Sometimes they saw some people with red skins, of whom they were afraid. Who do you suppose they were? Indians—a great many of them, wearing skins and blankets. They were not gentle and harmless as the few we see today, but were often cruel and even killed people. They were just like wild men. But the Pioneers were always good to them and so the Indians would trade blankets and beads for flour or sugar, etc., and go peaceably away.

Sometimes they saw a great cloud of dust away in the distance. As it came closer they could see black moving objects, then they could hear a loud noise like thunder. In a few minutes a large herd of buffalo would go galloping by. These herds were very dangerous, as there were so many that anything in their path would have been trampled down. Show a picture of a buffalo, and give an idea of how large they were.

Finally, the Pioneers came to the mountains, which they had to climb—cutting their paths in the thick brush. At last they came to "Little Mountain." How many have ever heard of that place? Yes, all of you who have ever been in Emigration Canyon, for these Pioneers were some of our grandparents, and they had come to Utah. Tell of the sickness of Brigham Young and how, when he drove up in Wilford Woodruff's carriage and looked over the valley, he said: "This is the place. Drive on." There was no beautiful city here then, no houses, nor temple, not even trees; nothing but sage brush and sunflowers, with Great Salt Lake in the distance. Tell how weary they were and to some it did not look inviting. But to Brigham Young was given a picture of the future—a picture of the beautiful Salt Lake Valley and surrounding towns we have today.

These heroic men had persevered in their struggle and hardships for three months and seventeen days, and had at last reached their new home. Even yet there were many hardships and a great deal of work before it would appear as a home, but they had reached their goal and success was theirs.

Application: Could any of us work so hard and endure so much for three months and seventeen days? Do you

not think people who can persevere so much, have a great deal of courage and are heroes? How many would like to be such heroes—always have courage to do the right and never give up, no matter if the task is great or small. Sometimes we do not come to Sunday School if we have a headache or have not a new dress. Sometimes we let just little things keep us from doing what is right, but if we do, we will never be heroes and accomplish big things. Let us remember our memory gem.

Lesson 19. The Crickets and the Gulls

Reference: "One Hundred Years of Mormonism," Evans, p. 454, or other History of Utah.

Aim: Industrious effort and gratitude bring God's blessings when human skill fails.

Memory Gem:

"When obstacles and trials seem
Like prison walls to be,
We'll do the little we can do,
And leave the rest to Thee."
—Whittier.

Pictures: Monument to the Gulls, First House built in Utah, the Old Fort or other historic places. Children living in or near Salt Lake City should be directed to see some of these places and locations that are still standing. Special mention should be made of the monument to the gulls in the Temple Block.

Outline:

I. Subduing the Desert.

1. Conditions to be fought.
2. Explorations and industry.
3. Plans made and community established.

II. Starvation Threatened.

1. Crops planted and growing.
2. Attacked by crickets.
3. Efforts to destroy the pests of no avail.
4. Appeal to the Lord.

III. Deliverance.

1. Arrival of the Gulls.
2. The crops saved.
3. The people's thanksgiving.

Point of Contact: Let us think a little of the Children of Israel crossing the wilderness. Why were they making that journey? Who was watching over and directing them? They could not wait for grain to grow and could not carry enough to feed a nation for years. How were they fed? The Lord was willing to do this because they were doing His will. How do you suppose they were doing His will? How do you suppose they felt in their hearts for His bless-

ings? Would you like to hear how the Lord blessed some of our grandparents and great grandparents in a very wonderful way?

When the first pioneers reached the valley their hearts swelled with gratitude for their new peaceful home, and a big prayer of thanksgiving went up from their hearts. Tell of their camp where Auerbach's store now stands on Third South and State Streets. They had a great deal of work to do. Picture the desert and waste before them. They had to build homes, plant seeds and make the desert blossom as a garden, yielding food and comfort that could nowhere be bought for themselves and hundreds who would yet come. Tell of their industry. Some, for instance, Wilford Woodruff, planted potatoes even before he had eaten their dinners. Speak of their ploughing and trips of exploration—for instance, Brigham Young was the first to put his hand in the lake; Warm Springs was visited; the stars and stripes raised on Ensign Peak. Within a few days, hardly more than hours, the site for the Temple was located. Teacher might relate this incident of the president putting his cane in the ground and saying, "Here will be the Temple of our God." The city was laid out in almost super-human wisdom. None of these things were done on the Sabbath, the 25th. That day, people rested, dressed as best they could, attended meeting and partook of the Sacrament. They had to get rough logs and build homes. The first house built is still preserved in the Desert Museum in Salt Lake City.

They built a fort where many children now play in Pioneer Park. Many buildings were so crude that when it was raining, women would cook holding an umbrella over their heads, or sick people would be so sheltered while in bed—provided such a luxury as an umbrella was possessed by the fortunate.

Spring finally came. With it hopes of harvest and plenty to eat. New-comers continued to arrive and many more were coming. Seeds were planted. No more welcome sight was ever beheld by those brave souls than the green shoots coming up out of the desert soil. Here was hope sprouting from faith, industry and perseverance. The wheat grew, warmed by the sun and watered by streams brought down from the mountains. It was the wonderful system of irrigation that made it possible to convert the desert into a rose. The people longed for the time when they would no longer have to eat roots and leaves, for provisions were that low, but could have wholesome

bread made from this beautiful green, tender wheat. They also wanted to store some away for the rest that would come.

Then a terrible thing happened. Some black, bugs, like grasshoppers, only larger, were seen among the wheat. They were crickets. Not only a few, but multitudes came. They came like armies of black, hopping pests devouring that precious grain! Men, women and children left whatever they were doing to drive them back. Hundreds were driven in ditches and drowned. They tried to beat them with brooms and sticks but of no avail. They scarcely missed the ones destroyed because so many more came to take their place.

Then the people could see their strongest efforts could do nothing. They were not hopeless. Surely God could help them. So they knelt down to pray. They prayed for deliverance. Never did people pray more earnestly for if help did not come, they would starve.

Suddenly, from over the great lake, a white cloud seemed to rise. Higher and higher, closer and closer it came until the people heard a noise like the flapping of many wings. Now they could see what it was! It was countless numbers of beautiful white sea-gulls with their large wings outstretched flying straight for the fields. Now the birds alighted. Would they eat all the grain the crickets left? No! "See! see!" cried the people, "they are eating the crickets!" Never had birds such appetites. They ate and ate, flew back to the lake, returned and ate more. The crops were saved and a burst of thanksgiving and praise rose from the hearts of a faithful people!

Application: Who caused the gulls to come? Why did our Heavenly Father so bless them?

Impress the children with the thought that when they grow up and even, perhaps, while they are young, they may be given tasks to do that seem impossible; that if they put forth their best efforts, doing all in their power, then if they trust the Lord, He will assist them in their accomplishment. We should always thank Him for what He does for us.

.. Lesson 20. John Taylor

Reference: "Life of John Taylor," Roberts.

Aim: True greatness consists of doing first the will of the Lord.

Memory Gem: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37.

Picture: Show the class a good picture of President Taylor.

Outline:

Premonition of his destiny.
Searches for and accepts the truth.
His premonition comes true.
Incidents concerning his call to the Apostleship.
Mission to England.
Serious illness and healing of his wife.
His experiences at the martyrdom.
Gives up home and property to follow pioneers.
Made President of the Church.
Separation from his loved ones and death.

Point of Contact: Whose will was Jesus always ready to do? Jesus spent His whole life and finally died doing His Father's will. The more people do for our Heavenly Father the more like Jesus they will be. Can we think of some good men in the Bible who were willing to do the will of the Heavenly Father even though wicked people were cruel to them? Abraham, Daniel and the three Hebrew children were some of them. Would you like to hear of another whom perhaps our grandparents knew, who wished above all else to do what the Lord required?

After the Saints came to Utah they not only built the beautiful city of Salt Lake with its wide streets lined with green trees and streams of water, but they made other settlements. Many thousands of people came to Utah, among them many who pushed hand carts all across the plains. The Saints built beautiful homes, churches, schoolhouses, stores, the Tabernacle, established farms and were very industrious. Later the telegraph came and the railroad was built.

Brigham Young died and another man was chosen to be the President of the true Church. This man had his special mission to do and was one of the choice spirits in heaven. His name was John Taylor and we want to learn how he served the Lord.

He was born across the ocean in England. He always loved to pray and learn of His Heavenly Father. When but a young man his parents came to America. While John Taylor was crossing the water terrible storms arose. He saw several ships sink and the officers expected their own ship to go down. But not Brother Taylor. The voice of the Spirit kept prompting him "You must get to America and preach the Gospel." "So confident was I of my destiny that I went on deck at midnight, and amidst the raging elements felt as calm as though I was sitting in a parlor at home" he said. After

arriving in America safely, he was a preacher but he had not yet learned of the true Church. His wife would ask him if he was not now preaching the Gospel in America. "This is not the work; it is something of more importance," he would answer.

He would often read the scriptures and he could see the difference in Christ's teachings and the teachings of the ministers. John Taylor believed that men should be called of God, that they should receive the Holy Ghost, that the true Church should have apostles, teachers, deacons, etc.

When a "Mormon" missionary told him of the revelations Joseph Smith had received and of the Church organized under the direction of the Lord, he knew that it was true and was baptized. Then he started his ministry and "preached the Gospel in America."

Later, Brother Taylor received word that he was to be chosen an apostle and to come to Far West. He was about fourteen hundred miles away without any money but he put his trust in the Lord and made all preparations for the journey, even setting the date. The Lord did provide—he was invited by another brother in the Church to travel in his sleigh.

Shortly after being ordained an apostle he was sent on a mission to England. He left under the greatest difficulties. His family was sheltered in miserable log barracks in Montrose with only a solitary room amid sickness and poverty, threatened with mobs. His faith in the Lord and willingness to go forth at His command made it possible for him to bid them farewell. While traveling, he was taken very sick. Just as soon as he was able he was up holding meetings and on his way again, often being helped financially by friends inspired by the Holy Spirit.

After suffering a relapse he finally reached New York where passage was engaged, although he had no money. But again the Lord provided. Before the vessel sailed, friends donated enough to pay his and another brother's way, but no more.

When President Taylor returned home after a very successful mission, he found his dear wife so sick that she was nearly dead. He called in twenty elders who anointed her with oil and blessed her. The prayer of faith healed the sick.

John Taylor was with the Prophet when he was martyred. He was struck by several bullets. His watch probably saved his life as a bullet struck it and prevented

him from falling, wounded, from the window.

When the Saints left Nauvoo, Brother Taylor had quite a lot of property and a good, two-story home, but these he left to follow the pioneers across the plains.

He went on a number of other missions, in Europe and at home.

When Brigham Young died John Taylor was chosen President of the Church and given the Gardo House, the most beautiful house then in Utah, to live in. He and his large family, whom he loved very dearly, lived there for some time. Then wicked men tried to prevent the Saints from living as the Lord wanted them to live and President Taylor had to leave his dear ones and hide from his enemies for several years. He was not afraid of these wicked men, and would rather have

stayed with his family, but he knew that as president of the Church he should protect his life and liberty for the Lord's work. Finally he grew sick and died still in his Heavenly Father's service. Surely there were many blessings waiting for him in heaven! He loved the Lord with all his heart, soul and mind.

Application: Don't you think Brother Taylor loved the Lord as much as Daniel did? Do you love the Lord as much as Brother Taylor did? Do you love Him enough to do the little things He wants us to do? If we love Him enough to do the little things while we are boys and girls, when we grow to be men and women we likely will love Him enough to do the big things. What are some of the things we should do for Him now?

Kindergarten Department

Wm. A. Morton, Chairman; Assisted by Beulah Woolley and Kate McAllister

Notice to Stake Sunday School Primary and Kindergarten Supervisors

A meeting of stake Sunday School Primary Supervisors will be held in room 21, Barratt Hall, Saturday afternoon, October 7, at 4 o'clock. At the same time a meeting of stake Sunday School Kindergarten Supervisors will be held in room 31, Barratt Hall. At 8 o'clock Sunday morning, October 8, a conjoint meeting of stake Primary and Kindergarten Supervisors will be held in Barratt Hall. Excellent programs have been prepared, and a large attendance is earnestly desired.

DIRECTED ENERGY

[By Ina G. Johnson]

I Preparation of the Teacher.

In going into the class room, one so often sees a great deal of time and energy wasted, both on the part of pupil and of the teacher, which shows lack of preparation. We cannot fully blame the teacher: she may be endeavoring to do her best, but through lack of knowledge, she is unable to carry out her ideas and desires. Therefore, these lessons, outlined, may be of assistance in showing her how to save her energy and use it to the best advantage—for both pupil and for teacher.

A. Physical preparation.

1. When not fatigued nor hurried.

A young lady in a great hurry tired and exhausted, rushed into the kitchen one Saturday evening to make a cake.

The next day when she was ready to serve it, very much to her astonishment, she discovered that she had used the wrong ingredients; she had used soda instead of baking powder; it made her ill to think of the time she had wasted, for the cake could not be eaten.

How often, Oh, how often do we find teachers, after a hard day's work, rush to prepare the Sunday School lesson!

During recitation period the pupils are restless and indifferent, they do not take interest in what the teachers are trying to give them. The teachers return home worn out, glad that Sunday School is over, and that next Sunday is a whole week off. The lesson given under such conditions would be like the cake containing soda; it lacks the life, and animation essential in giving a lesson.

Let us begin to prepare our lessons at the beginning of the week and think about it during the week.

If at any time we are fatigued, let us relax, before attempting to study; the best way to do this, is to lie down, and allow a complete relaxation of all muscles and nerves from five to ten minutes; then arise, go to work in a calm, quiet manner, knowing just how and what to study. If we want our class to be alive, alert, full of interest, and eager to learn, we must set the example: the class is a mere reflection of the teacher and her work.

2. Consider health.

Many times we drag to Sunday School

with a headache, or with a tired, worn-out feeling. If we do not feel right, physically, we cannot feel right spiritually or mentally; and therefore we cannot go before our class and do justice to ourselves, our pupils, or lessons in such a condition.

Should we then remain home from Sunday School? No, indeed; here is the opportunity for overcoming obstacles. We may laugh at the idea, and say that it is impossible, but it is not. Often I have seen girls physically ill, and mentally tired, not able to go anywhere, nor able to work. When they received an invitation to a dance or party, do you think that they would go to either in such a physical condition? No, indeed; in fifteen minutes there was nothing the matter with them. They were eager to go to the party fresh and full of life, ready to have a good time.

How did it happen? Simply, this way. The attention was diverted from the pain and tired feeling (every pain or fatigued feeling is caused by congested blood condition); when the invitation arrived it brought new thoughts, thoughts of joy and life; this caused a heart reaction, which sent forth a new supply of blood. This new supply of blood, went forth and removed the congested condition.

Let us think of the good time that we are going to have in Sunday School; of the good we are going to do. Think some pleasant thoughts, have a prayerful heart and *seek help from the Divine Power*; then we can go before our class just as fresh as we can go to the party.

3. Neatness and Cleanliness.

"Cleanliness is next to Godliness."

The personal appearance of the teacher, and the room, are two very important factors in bringing about harmonious conditions among class members. If the room is not neat or clean, or well ventilated, it causes a restless, uncomfortable feeling, and whenever this condition exists we cannot expect to obtain the same results, as when the right conditions exist.

B. Mental Preparation.

The greatest Teacher taught us mental preparation. Look over Jesus' whole life, read His sermons, and not once do we find Him trying to teach without preparing the minds of His listeners, for His sermons. Notice, too, that He always took His illustrations from life for His point of contact. He led His people from the known to the unknown, thus preparing them for the lessons of life.

We can readily see how necessary it is for us to prepare the minds of our class members for the lessons we ex-

pect to teach. We should never try to prepare when fatigued or hurried; if we do, we violate nature's law, and break the Word of Wisdom, by over-working an already tired brain. Can we do justice to our lessons, or to our pupils when we are mentally tired? No, we cannot; nor should we use this as an excuse to neglect the preparation. We may use the same method to renew the worn out tissues and brain cells, as we did to renew the physical fatigue.

Another important thing to remember is, that we must be well equipped with the subject matter—not merely be familiar with it. We must know what we are going to teach and how we are to teach it.

1. Repetition of Knowledge Acquired.

A review of the previous lesson is necessary for the following reasons:

First.—To have well in mind the aim or ultimate truth taught in the previous lesson.

Second.—To see the connecting thought and the relation between the two lessons.

Third.—It assists in considering best methods of conducting a review. The more frequent we review our previous lessons, the better equipped we become for handling new lessons.

Let us ask ourselves the following questions:

(a) Did I bring out the main point in last Sunday's lesson?

(b) If so did it mean anything to the pupil?

(c) Was it made practical?

(d) How can I improve in today's lesson?

Do not use direct questioning.

Let it always be suggestive. Let it stir and stimulate the pupils' thinking power. Never ask a question for a mere answer. Let every question mean something; let it bring out a thought. It is surprising how quickly a teacher gets a response, when she has forgotten or is wondering. Example: I am wondering who would like to tell the story we had last Sunday to those who were absent.

2. Adequate Knowledge.

(a) It is necessary to see the thing in its parts; for instance, in outlining a story, we have the introduction, body, and conclusion; three separate parts, yet closely related; one not complete without the other.

In studying our lesson we must see these parts and their relation to each.

(b) It is necessary to see the elements found in the lesson.

(c) It is necessary to see it in its analysis.

Illustration. "Joseph sold into Egypt."

(a) To know Joseph adequately, we must study his home life.

(b) We must know the sorrow of his heart, when ill-treated by his brothers.

(c) Know his firm resolve to do what he knew was right.

(d) His cheerfulness and willingness to serve others.

(e) His charitable attitude towards his people at the time of famine.

(f) What benefit do we derive from studying such lessons?

Thus by an analytic treatment of the theme, separating it into parts, and seeing the elements, the teacher is made familiar with details of great value. Even if she does not want to lift her pupils to this adequate knowledge, still it enables her to give them a clear and distinct knowledge of the lesson.

Note. In conducting this work in local meetings, let local workers give papers on topics, followed by discussions.

WORK FOR OCTOBER

First Sunday

General Fast Day lesson.

Second Sunday

Lesson 29. Jesus' Call to the Fishermen

Texts: Matt. 4:18-22; 10:1-10; Mark 1:16-20; 3:13-19; Luke 5:1-11; Acts 2, 3, 4.

Aim: Those who are obedient to the Master's call become more helpful to their fellowmen.

Third Sunday

Lesson 28. Authority of Christ Again Restored to the Earth

Text: "History of the Church," Vol. I pp. 40-42.

Aim: In order to officiate in the ordinances of the Gospel, proper authority is necessary.

Fourth Sunday

Lesson 30. A Missionary Call and Experience

Text: "My First Mission," George Q. Cannon.

Aim: Sacrifice through love for the Gospel brings spiritual blessings.

Fifth Sunday

Review.

Note reversal of order suggested for lessons 28 and 29 in "Sunday Morning in the Kindergarten." By giving lesson 29 first the children will be better prepared to understand Lesson 28.

If you have not yet purchased a copy of our text book, send for it at once. We believe that it will prove very helpful to teachers.

Twig-Bending

By Annie Malin.

Bend the twig tenderly, breathing a prayer,
Lest it should snap and break, handle with care,
Not to set line and rule should it be bent,—
Dear little tender twig from Heaven sent.

Who like a mother can give touch so light,
Who like a father can train it aright?
Pruning a thought that might spoil the effect,
Grafting a habit that helps to perfect.

The greatest of gardeners helps us to see
How little twigs can grow, perfect to be.
Come to the Parents' Class, no effort spare;
Seek for the better way, you'll find it there.

Notes on Our History

By Delbert W. Parratt, B. S., Director in Utah State Historical Society.

XXXIII

BRULE'S SIDE TRIP—CONTINUED

After this noteworthy journey through what is now Pennsylvania, across present day Maryland, and even into proud Virginia, restless Brule returned to Carantouan, the Carantouannias village, ready for guides to help him back to Huron territory. About April 1st he, with five or six Carantouannias, left for the north. Their circuitous route took them through much the same country traveled by Brule and the twelve Hurons the previous year. When out three or four days they encountered a band of fierce Iroquois who frightened the party and scattered its members through the woods. "Brule ran like the rest. The cries of pursuers and pursued died away in the distance. The forest was still around him. He was lost in its shady labyrinth. For three or four days he wandered, helpless and famished, till at length he found an Indian footpath, and choosing between starvation and the Iroquois, desperately followed it to throw himself on their mercy."

The council of Iroquois savages, after customary deliberation, condemned the distressed prisoner to death. "The poor man," says Friar Sagard, "much astonished, did not know to which Saint to make vows, for he knew well there was no chance of any hope of mercy, so he had recourse to God and to patience, and submitted himself to divine will, more by force than otherwise, for he was not very pious. * * * * They had made him lie down at full length on the ground, and were pulling out his beard, when one of them perceiving an Agnus Dei, which he wore hung at his neck, wishing to snatch it from him, he began to cry

out and said to his executioners that if they took it from him, God would chastise them, as He did: for they no sooner put their hands upon him to draw it from his neck than the sky, before this serene, grew cloudy and sent so many flashes of lightning and tempests, that they believed the last day had come, and fled into their huts leaving their prisoner there." In terrified haste, the chief unbound Brule and then compassionately dressed his wounds and anxiously provided him with hospitable shelter. Thereafter, for some days, Brule remained with these Indians and received nothing but the very best of treatment at their hands.



BEAVER FURS WERE THE CHOICEST
OF ALL.

It was about June 1, when the isolated Frenchman resumed his journey for Lake Huron. For four days, a party of his new friends conducted him through their territory to the mouth of the Niagara River. From here Brule continued alone and since he was now in familiar country had no difficulty in reaching the Huron villages.

Champlain's departure for Quebec, after wintering with the Hurons, occurred on May 20, in all probability less than a month before Brule's return. However, prior to leaving, the lieutenant-governor had learned, though incorrectly, from the

five or six Carantouannias guides who escaped into the woods at the time Brule became lost, that Brule for reasons of his own had returned to Carantouan. From what was said, Champlain evidently expected Brule would soon appear among the Hurons, and in consequence left word for him to make extended explorations to the north and west and, if possible, settle reported difficulties among contending tribes in those distant parts. Such troubles, if continued, would interfere considerably with the yearly visits of those "Indians to French trading posts, and, of course, would reduce the profitable fur business along the St. Lawrence. Besides bringing about these amicable relations, Brule, while in those remote regions, was to learn all he could relative to the mysterious but expected passage-way leading westward to the open sea and thence to the riches of Asia."

Undoubtedly all this appealed to Brule's roving nature, but the courageous woodman resolved to rest among his Huron friends until having had some personal conference with his master. For two long years he awaited the return of Champlain. Then, without venturing into any new lands, he joined a few Huron trappers, about to hake their annual trade journey to distant French posts, and with them traveled by way of Lake Nipissing and Ottawa River back to former friends and companions. At Three Rivers, on July 7, he met Champlain and for the first time in nigh on three years the lieutenant-governor and his trusted interpreter conversed on matters in which both were so vi-

tally interested. Regarding this happy meeting, Champlain writes:

"Now there was with them (the savages at Three Rivers, who came to trade with the French) a man named Eitienne Brule, one of our interpreters, who had been living with them for eight years, as well to pass his time as to see the country and learn their language and mode of life. He is the one whom we had despatched with orders to go * * * * to Carantouan in order to bring with him the five hundred warriors they (the Carantouannias) had promised to send to our assistance in the war in which we were engaged against their enemies. * * * * I called this man * * * * and asked him why he did not bring the five hundred men to our assistance in time and what was the cause of the delay; also, why he had not made a report. Thereupon he gave me a narrative of his explorations, the particulars of which will be out of place to give. He is more to be pitied than blamed for not reporting to me before, because of the misfortune he experienced on his journeyings."

During their conference at Three Rivers, Champlain requested Brule to return to Lake Huron and then carry out the former plan of exploration toward the north and west. The daring pathfinder, after some persuasion, finally agreed to make the attempt in the hope of gaining information sufficient and of such a nature as to warrant Champlain to follow and learn more of the regions visited. Regarding this now famous pioneer journey we shall speak in our next note.

A more dangerous tendency in the present day than the danger of over-athleticism is the tendency to look on while other people do the work.—Lord Chelmsford.



The True Story of Kitty Curly

By Ethel Florence Millard

Teddy had a pretty maltese called Mama Grey-cat. One day he could not find her. He ran all over the house calling "Kitty, Kitty," but she did not come.

Then he went out to the playhouse in the back yard. Someone had dug a hole underneath, and out walked Mama Grey-cat with a baby kitty in her mouth. She ran back into the hole again, and brought out another.

One baby was very homely with black spots and yellow eyes. Teddy called her "Spotty." The other was white with blue eyes and grey markings. She had a cute little curl in the fur between her ears.

"I am going to call you Kitty Curly," cried Teddy, and he ran with her into the house.

Teddy showed the pretty kitten to nurse. "Mama Grey-cat has another one, so I'm going to keep this one for my own," he said.

After that Kitty Curly stayed in the house, while Spotty and Mama Grey-cat had to live in the barn.

Kitty Curly was very vain. Around her neck she wore a blue ribbon that just matched her eyes. Every time she passed a mirror she would stop to see whether the bow was straight, and whether the little curl between her ears was still there. Then she would wash her paws and think, "What a pretty pussy-cat I am!"

One day nurse found Kitty Curly hanging by her blue ribbon from a peg

of the hat-rack. Teddy was just going out of the front door.

"Oh, you naughty boy!" scolded nurse. "You almost choked poor Kitty Curly."

"I didn't mean to," cried Teddy. "I only wanted to know where to find her when I got back." And he kissed

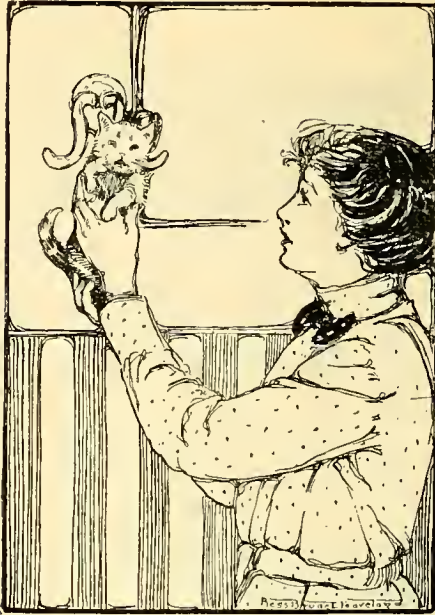


KITTY CURLY WAS VERY VAIN.

Kitty Curly and gave her a saucer of cream.

Her throat felt very sore where the ribbon had pinched it, so she ran out to tell Spotty all about it.

"Dear me, Spotty," she said, "I hope it hasn't mussed my fur. There is some fresh shiny asphalt on the



NURSE FOUND KITTY CURLY HANG-
ING BY HER BLUE RIBBON.

street that will make a splendid mirror. I am going to look in it."

"Look out," said Spotty, "or you



KITTY CURLY HID BEHIND THE STOVE.

will stick in that asphalt. It isn't dry yet."

"I guess I can take care of myself," said Curly proudly. "You can't tell me anything. You are only a barn cat!"

Kitty Curly couldn't see very well in the asphalt after all. She kept leaning farther and farther over, till her whiskers caught in the fresh tar, and there she stuck!

When Teddy's papa came home, he found her. He cut off her whiskers, and then shaved the fur off her forehead, curl and all, for there were little specks of tar all over her face.

"You had better get a wig for Kitty Curly now," laughed papa.

And Kitty Curly hid behind the stove and thought, "I will never look in a mirror again as long as I live."

How the Nickel Came

(A true incident)

The bright-faced teacher had been telling her class this Sunday morning the story of Nephi's vision of "the iron rod," and many and eager were the children who raised their hands to explain the meaning of "the iron rod" and all the other questions she asked. Leona was proud and happy that she had been able to answer every one!

Now teacher changed the subject. "Do you see these envelopes, children? That's right, Lyman. They are to hold nickels to pay our Sunday School missionary expenses. Last year you were very prompt in giving your nickels the very day the Superintendent wished. I was so glad that all my class were willing to make that sacrifice. It showed to me that you are anxious to please your Heavenly Father and also to help others to desire to join with us and do right. You see, it does help everybody to hear what the good men tell us, who are sent to visit us sometimes. We can never forget what Brother ———

told us last Sunday about Joseph Smith, whom he knew many years ago in Nauvoo, and even spoke to as a friend."

The bell rang for dismissal of classes, and the teacher said no more, as it was time for the children to march back to their places.

One little girl had an unusually serious face. It was Leona who had understood all the questions so well. The small envelope in her hand was the cause of her uneasiness of mind. Not because she was a stingy girl, either. The October before she had given as much as twenty cents to the Nickel Fund, although the superintendent had seemed reluctant to accept it. It was her own—money she had saved from the quarter she had received on her ninth birthday, the February before. This year she had no money of her own, and no prospect of receiving any. She was not poor, as she had a good home, good clothes, and good food to eat. But it was seldom she received money to spend herself. She remembered keenly that her father had said, when she requested a nickel for the Sunday School once before, "O-botheration! I can't afford to give money for anything like that. There's no sense in it, anyway."

The same afternoon, when he bought candy for them all, and Leona timidly told him she had rather not have the candy and have the nickel instead for the Sunday School, he had acted cross and told her she would get her nickel all right by Sunday. She did get it, but was late for Sunday School because she had to wait for it.

Would she ask her papa for another nickel? She would have preferred a whipping. Mama seldom had any money, or she would not need to worry about it, Leona knew. She found herself wishing that her papa were a man who attended to his church duties like Brother D——, the superintendent. She feared her papa was not like the few who hold to the iron rod, but one that went with

the heedless crowd instead. The thought made her sad, and she was very miserable for a long time after going home.

Soon, however, she remembered that there was One to whom she might go for help. Thus she prayed: "Heavenly Father, I have no nickel to give to the Sunday School, and I want to give it because it is right, and papa does not seem willing to give it to me, and I pray thee to send me one before next Sunday. In the name of Jesus. Amen."

After praying Leona thought, "Now, it will not be right to fret about it at all; but I will have faith that I will get it."

Leona kept her resolution so well that she played happily all week, never once thinking of her need until the following Saturday, when the thought came to her: "The Lord has not sent me my nickel yet, and there is not much time left. Still I must have faith if I deserve to get it."

But, as the afternoon went by, and the sun was going down, she could not help wondering where her nickel was to come from. Yet she felt that she still ought to trust in Him, and she tried to do so, although at the same time, a lump rose in her throat.

She was sitting alone in the back yard, when the heavy step of her father sounded, and she heard her name spoken.

"Leona, here's a couple of quail for you to clean," said he.

Leona took them willingly. She always took pride in dressing the game her father often brought home. If only there were a dozen of them, she reflected, she might reasonably hope for a nickel for her work. But there were only two! Perhaps it was her duty to ask for the nickel. How could she get the courage?

She had barely finished them when her father came around the house again.

"Have you got them done?" he

asked. "Bert Warren wants to buy them for himself and his wife. There wouldn't be enough for a meal for all of us. Here's a nickel for you because you cleaned them."

A Treasure

I am a little treasure,
Alice is my name.
So if I win all your hearts,
Of course I'm not to blame.

My papa says my eyes are like
Twin stars up in the sky,
But I can't understand it.
'Cause they're away up there so high

He says roses, pink and red
Bloom in my cheeks each day,
But I can never find one
When I want a nice boquet.

He says that there are threads of gold
Mixed right in with my hair,
And that my teeth are little pearls;
'Tis funny, I declare.

He says my lips are rubies,
That I'm worth my weight in gold.
I'm afraid I might be stolen,
By some burglar so bold.

And then I must be good to eat,
For grandma calls me honey.
Says I'm the apple of her eye.
Worth more to her than money.



One Way.

There was once an old lady so nice
She made very big hats for her mice.

"Now they can't get inside

Those red mouse-traps!" she cried

And she fed them with clean grains of rice.



Riding Down to Haines

Haines' is a big, big toy-shop,
And Ted is a tiny boy;
From Haines' there came one Christ-
mas
A most delightful toy.

In front there were two horseheads,
In back a snug safe seat;
Then reins with bells, and rockers,
And room to put your feet.

When Ted first learned to manage
The horses and the reins,
He sat his chariot proudly.
And journeyed "down to Haines'."

(Of course you know, my children,
He did not leave the door;
His horses galloped wildly
Upon the nursery floor.)

Since then, when skies grow cloudy,
And cross her little boy,
Ted's mama says, "Now hurry
To Haines' and buy a toy!"

Then quickly Ted grows smiling,
Climbs in and takes the reins—
The sun is *always* shining
When Ted rides "down to Haines'!"

Whistle Them Away

Have you any petty cares, boys?
Whistle them away;
There's nothing cheers the spirits
Like a merry roundelay.
No matter what the heartaches
'Neath silk or hoddens-gray,
For the sake of those who love you,
Just whistle them away.

'Tis strange how soon friends gather
About a cheerful face;
That smiling eyes and lips count more
Than beauty, wealth or grace;
But I have seen it tried, boys,
When trouble comes to stay,
The brave heart leaps to work, and
strives
To whistle it away. —Selected.

The Children's Budget Box

My Pet Bantum

Once I had a young bantum rooster, and when we moved into town he was a regular nuisance. One day a cousin of mine came to see me and I told him he could have the rooster. He took it home, and a few days later it was back to town again. The next time I saw him I asked him if he took the rooster home. He said yes, but it had disappeared and he did not know where it went. It was about two miles out to his place and that rooster came home all alone. I decided if he liked me so much I would keep him, so I did.

Age 10. C. Wilcox,
Gridley, California.



Age 15. By Mildred Sargent,
Kenilworth, Utah.



Age 10. By Edna Mae Rust,
Short Creek, Arizona

Mother

Mother is always ready,
And willing to do her part;
Her share and even more
For us does she impart.

Mother is always patient.
She listens to all our grief,
She comforts us when weary,
To her we go for relief.

Mother is always cheerful,
A home without her is bare.
And we who have a Mother,
Should guard her as treasure rare.

Are we always thoughtful of Mother,
Our dearest friend of all?
Do we try to make her happy,
Do we answer to her call?

Do we make her dear life brighter?
Vying always with one another,
To ease her daily burden?
Do we do enough for Mother?

Age 16. Mabel Law,
Logan, Utah.

The Stubborn Donkey

Once there was a donkey who loved his master very much, but when he was called he would not come. He had hidden in a ditch so he would not have to be hitched up. The next day when he was called some one saw him, and sent the dog after him. They caught him and harnessed him up. When they got to the store they put the eggs and lettuce next the donkey and then went to dinner. The donkey wanted his dinner, too, so he ate the lettuce, then gnawed the rope and ran away. He ran races and did tricks, and after a while he was the best donkey in the town. One day he broke his leg, so they had to kill him.

Dilworth Brinton,

Age 7.

Rigby, Idaho.



AFFINITIES.

By Jean Sargent,

Age 13.

Kenilworth, Utah.

The Trees in Autumn

Have you seen the trees in Autumn
When the leaves turn red and yellow,
When the crop is to be gathered in
And the apples, oh! so mellow?

Have you seen the trees in Autumn
When the bluebirds cease to sing,
Until green leaves again appear
And whisper, "come back," for 'tis spring?

Have you seen the trees in Autumn
When a slight breeze comes along,
And the branches cling together
To croon their mystic song?

Ethel Jolly,
Box 82, Provo, Utah.



By Myrtle Anderson,

Pleasant Grove, Utah.

My Cow

I have a pretty little cow,
She is the nicest thing,
She loves me very, very much,
And likes to hear me sing.

When I take my bright tin pale
And to the pasture go,
She comes and stands so very still
When I say "So, Spot, So."

Rose Bovanson,
Junction, Utah.

Dandy, the Calico Cat

 **W**HEN the hot days came, all the Bennetts packed their  and went away to the seashore. Mother carried a  and Daddy carried a  and the children carried each a  and a  and Katy carried  and they all took turns carrying Dandy, the Calico Cat. For they couldn't leave  behind---not they. So they took him in a , and he purred the whole way! At the seashore he watched the children when they played in the  and picked up pretty . He capered after them when they waded along the beach or played like  in the waves. And when they went sailing, he ran down the  and jumped into the  and sat there on the  as fine as you please. "Dandy is a great sailor!" said the children. But he never would dip even his  in the water. He put his back up and growled when the big  came rolling in. One day Mother had company to luncheon. "How I wish I had some nice  to fry!" said she. Then Billy and Bobby



got their lines and their  and away they raced down to the  to get some . And away raced  after them. A long time they sat there



in the hot  and dangled their lines.

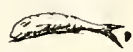
They had brought a  for the fish, but the  would not come for the bait. "I have a bite!" cried Billy.

But it was only a big  of seaweed. "I have a bite!" cried Bobby. But it was only an old tin  that somebody had thrown into the water. "I have a bite!" cried Billy again.

And this time it really was a ; but just as Billy pulled it in, it slipped off the . But Dandy was watching, and when he saw this, he forgot to be afraid of the . Down went his little 

as quick as a flash with all the claws out. And there was a fish in his paw! Billy and Bobby shouted for joy. " is a great fisherman!" they cried rushing home to Mother. "Dandy is the best fisherman of all!"



For there in the  lay a truly , and who had caught it but the little Calico Cat!



The Funny Bone



Heard at Reno

"I had a long talk with your husband yesterday."

"He's an extremely interesting man—as I remember him."—Puck.

From a Sunday-school Examination-paper

Question: "What effect did the Ten Commandments have upon the children of Israel?"

Answer: "The Ten Commandments made the children of Israel very miserable."—Living Church (Milwaukee).

The Brigher the Quicker

George Ade was the guest of honor at an afternoon reception when one of the charming ladies, wishing to compliment him, smilingly said: "Mr. Ade, many bright people come from Indiana, don't they?"

"Yes," replied Ade, "and the brighter they are the quicker they come."

The Retort Courteous

"Why don't you buy something at my table?" demanded the girl at the charity fair.

"Because I buy only from the homely girls," said the man. "They have a harder time making sales."

The girl was not offended, and he worked this right down the line.—Louisville Courtier-Journal.

Where the Professor Scored

"I have found a good way to catch rabbits," said a "smart" Senior to Professor Richards, of Yale, in class one day.

"Tell it to me," said the Professor.

"Crouch down behind a stone wall and make a noise like a turnip," said the youth with a chuckle."

"A better way than that," came the Professor's quick retort, "would be for you to go and sit in a bed of cabbage heads and look natural."

Ready

"Listen to this charming bit of obituary sentiment," said a cynical bachelor: "He had been married forty years and was prepared to die."

Wasteful

Magnate: "I give that lawyer ten thousand dollars a year to keep me out of jail."

"Oh, John. Please stop spending your money so foolishly."—Life.

Watchful Waiting

"Are you waiting for me, dear?" she said, coming downstairs at last after spending half an hour fixing her hat.

"Waiting," exclaimed the impatient man. "Oh, no, not waiting—sojourning."

Not Exactly

"There! You have a black eye, and your nose is bruised, and your coat is torn to bits," said Mama, as her youngest appeared at the door. "How many times have I told you not to play with that bad Jenkins boy?"

"Now, look here, Mother," said Bobby, "do I look as if we'd been playing?"

His Question

A party of young men were camping, and to avert annoying questions they made it a rule that the one who asked a question that he could not answer himself had to do the cooking.

One evening, while sitting around the fire, one of the boys asked: "Why is it that a ground-squirrel never leaves any dirt at the mouth of its burrow?"

They all guessed and missed. So he was asked to answer it himself.

"Why," he said, "because it always begins to dig at the other end of the hole."

"But," one asked, "how does it get to the other end of the hole?"

"Well," was the reply, "that's your question."



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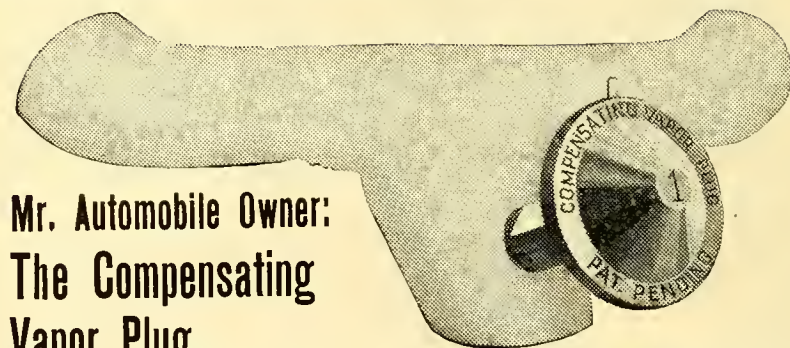
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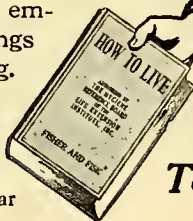
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